[illegible]

DEMCO 38-297

495.68242

Un3 j

V.20-21

J A P A N E S E

Basic Course

Volume XX

Lessons 142-151

(Area Reading)

[Handwritten signature]
Colonel, U.S. Army
Director

October 1965
Revised: November 1966

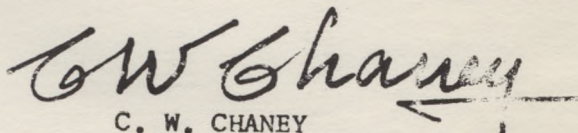
DEFENSE LANGUAGE INSTITUTE

PREFACE

The Japanese Course, consisting of 160 lessons in 21 volumes, is one of the Defense Language Institute's Basic Course Series. The material was developed at the Defense Language Institute and approved for publication by the Institute's Curriculum Development Board.

The course is designed to train native English language speakers to Level 3 proficiency in comprehension and speaking and Level 2 proficiency in reading and writing Japanese. The texts are intended for classroom use in the Defense Language Institute's intensive programs employing the audio-lingual methodology. Tapes accompany the texts.

All inquiries concerning these materials, including requests for authorization to reproduce, will be addressed to the Director, Defense Language Institute, U. S. Naval Station, Anacostia Annex, Washington, D. C. 20390.



C. W. CHANEY
Colonel, U.S. Army
Director

P R E F A C E

The chief aim of the text beginning with Lesson 121 is to gradually build up a useful vocabulary concerning the subject matters that make up the Japanese people, their customs and habits, their land and the surrounding seas, their industries, and their philosophy. The aim, also, is to enable students to apply the basic sentence patterns under more sophisticated situations.

Students have been learning the technical aspects of the language until now. However, since a language is a total embodiment of the culture, the psychology, the climate, and all else that makes up the people who speak it, an attempt has been made here to supply area background situations, in narrative form, which is meant to be hints for conversation practice based on those facts. In these lessons, the students will not only find new expressions, but new facts of life which can be readily used in conversation practice.

A typical lesson consists of the following sections:

- A. Narration
- B. Audio-Lingual Drill
- C. Guide for Free Conversation

D. Exercises in Writing System

E. Cultural Notes

F. Homework

G. Word List

In many instances, since the Narration itself is self-evident, no Explanatory Notes may be necessary.

According to the lesson content, the typical daily instructional cycle will be as follows: The daily cycle begins with the last two hours of the day. Those two hours are used to introduce and practice new material which the students must study at home the same evening so that he may be able to work with it the following morning in the class.

The Fifth Hour

In the fifth hour, the instructor will go through the Narration in the following manner. An instructor reads the narration slowly enunciating each word carefully and the students are to repeat after the instructor. The instructor will single out new words and ensure that students will learn to pronounce it correctly. The meaning of a new word or a new expression will be taught paraphrastically in the Japanese language. It is very

important that the word or the expression uttered must be meaningful to each and every student, especially during the introduction hour.

The Sixth Hour

During this hour, the instructor introduces the new kanji appearing in the lesson which the students may learn to read and recognize its meaning. Idiomatic expressions, if any, will be singled out and explained. The remaining time will be utilized for sentence-by-sentence drill of the Narration.

The First Hour

The instructor conducts Audio-Lingual drill based on the Narration, and clears up any questions based on the Narration.

The Second and the Third Hour

These hours are to be utilized for intensive conversation practice. A guide is given in "A Guide for Free Conversation." Interpretation and interrogation exercises based on the subject matter covered may also be incorporated.

The Fourth Hour

Exercises in Writing System. New kanji are introduced

in every lesson for the students to learn to write. These kanji are limited to the ones taught in the first nine years of school in Japan. The primary purpose of teaching kanji is to provide students with sufficient knowledge of the Japanese writing system so that they may, if an occasion requires, learn to read and write necessary kanji in a minimum of time and effort. Place names will appear in Kanji to facilitate their recognition in all publications. Some Kanji used in place names do not appear in the post-war dictionaries, but it is well for the students to learn to recognize them.

Besides what was covered in the daily cycle, each lesson contains a word list and the homework assignment. The Word List lists all the new words and expressions introduced in the lesson. Homework is also listed under the heading and directs students' attention to what must be accomplished at home. The students' first job at home is to study the Narration thoroughly and secondly, to read the Cultural Notes so that they may be able to carry on a sensible conversation.

New kanji are also to be studied. Students must also learn to write those kanji that are so selected under the "Exercises for Writing System." Students should work out

all the exercises, since this the best way to retain
the writing system of the kanji introduced to date.

143	A. Narration (学校教育の発展)	143
	B. Audio-Lingual Drill	143
	C. Guide for Free Conversation and Exercise	143
	D. Exercises in Writing System	143
	E. Cultural Notes	143
	F. Homework	143
	G. Word List	143
144	A. Narration (学校教育の発展)	144
	B. Audio-Lingual Drill	144
	C. Guide for Free Conversation and Exercise	144
	D. Exercises in Writing System	144
	E. Cultural Notes	144
	F. Homework	144
	G. Word List	144
145	A. Narration (学校教育の発展)	145
	B. Audio-Lingual Drill	145
	C. Guide for Free Conversation and Exercise	145
	D. Exercises in Writing System	145
	E. Cultural Notes	145
	F. Homework	145
	G. Word List	145

TABLE OF CONTENTS

<u>Lesson No.</u>		<u>Page</u>
142	A. Narration (地方自治)	1
	B. Audio-Lingual Drill	4
	C. Guide for Free Conversation and Exercise	5
	D. Exercises in Writing System	7
	E. Cultural Notes	11
	F. Homework	13
	G. Word List	14
143	A. Narration (学校教育(一)-発展)	16
	B. Audio-Lingual Drill	19
	C. Guide for Free Conversation and Exercise	21
	D. Exercises in Writing System	23
	E. Cultural Notes	27
	F. Homework	29
	G. Word List	30
144	A. Narration (学校教育(二)-今日の制度)	32
	B. Audio-Lingual Drill	40
	C. Guide for Free Conversation and Exercise	41
	D. Exercises in Writing System	43

<u>Lesson No.</u>		<u>Page</u>
144	E. Cultural Notes	47
	F. Homework	50
	G. Word List	51
145	A. Narration (風俗習慣(一))	54
	B. Audio-Lingual Drill	59
	C. Guide for Free Conversation and Exercise	60
	D. Exercises in Writing System	62
	E. Cultural Notes	67
	F. Homework	69
	G. Word List	70
146	A. Narration (風俗習慣(二))	72
	B. Audio-Lingual Drill	82
	C. Guide for Free Conversation and Exercise	84
	D. Exercises in Writing System	86
	E. Cultural Notes	89
	F. Homework	94
	G. Word List	95
147	A. Narration (祭日)	97
	B. Audio-Lingual Drill	107

<u>Lesson No.</u>		<u>Page</u>
147	C. Guide for Free Conversation and Exercise	108
	D. Exercises in Writing System	110
	E. Cultural Notes	114
	F. Homework	120
	G. Word List	121
148	A. Narration (演 劇)	124
	B. Audio-Lingual Drill	133
	C. Guide for Free Conversation and Exercise	134
	D. Exercises in Writing System	136
	E. Cultural Notes	141
	F. Homework	151
	G. Word List	152
149	A. Narration (美 術)	155
	B. Audio-Lingual Drill	166
	C. Guide for Free Conversation and Exercise	168
	D. Exercises in Writing System	170
	E. Cultural Notes	174
	F. Homework	180
	G. Word List	181

<u>Lesson No.</u>		<u>Page</u>
150	A. Narration (茶道、華道、盆栽)	184
	B. Audio-Lingual Drill	186
	C. Guide for Free Conversation and Exercise	187
	D. Exercises in Writing System	189
	E. Cultural Notes	192
	F. Homework	206
	G. Word List	207
151	A. Narration (外交)	210
	B. Audio-Lingual Drill	213
	C. Guide for Free Conversation and Exercise	214
	D. Exercises in Writing System	216
	E. Cultural Notes	220
	F. Homework	227
	G. Word List	228

目 次

142 課	地 方 自 治	1
143 課	学校教育(一) 発展	16
144 課	学校教育(二) 今日の制度	32
145 課	風 俗 習 慣 (一)	54
146 課	風 俗 習 慣 (二)	72
147 課	祭 日	97
148 課	演 劇	124
149 課	美 術	155
150 課	茶 道、華 道、盆 裁	184
151 課	外 文	210

Lesson 142

A. Narration

地方自治

地方の住民が自分たちの意見を地方の政治に

反映させるために、地方議会に代表者を送って、自分たちの

ための政治を行なう事を地方自治と言う。地方自治を

行なう団体と地方公共団体^フと言って、東京都、北海道、

大阪府^{サカ}、京都府の二府と四十二県ある。そしてその下に市町村が

ある。都道府県には知事があり、市町村^ツには市長、町長、

村長^ンがあり、東京都の区には区長があつて、それぞれの地方の

住民の中から選挙される。

他の市にある区の区長は、市長が

A. Narration, continued.

任命し、区長は助役の様なものである。

都道府県や市町村などの地方公共団体にも国会と同じ様に議決機関である地方議会と、執行機関である県庁や役場の二つのしくみがある。

地方議会の議員は住民の選挙によって選ばれ、その数は人口によって決められている。議員の任期は四年

である。地方議会では、その地方だけに通用する条例や規則を定めたり、廃止したり、また歳入歳出の予算を決めたり、決算報告を認めたりするのである。この地方議会が決まった

Lesson 142

A. Narration, continued.

区制の都市

方針^{シン}に基づいて、実際の仕事を行なうのが都道府県庁や市(区)役所や町村役場などの執行^{シン}機関である。

大阪(二十三区)

京都(九区)

神戸(八区)

名古屋(十二区)

横浜(十区)

Lesson 142

B. Audio-Lingual Drill

日本語で 次の質問に 答えてください。

1. 地方自治というのは どんな事ですか。
2. 地方自治を行なう団体を何と言いますか。
3. 地方公共団体には どんなのが ありますか。
4. 都道府県の長官を何と言いますか。
5. 市町村の長を何と言いますか。
6. 区の場合は どうですか。
7. これらの長官は どんな風 に 選ばれますか。
8. 東京都の区長と 外の市の区長は どう ちがいますか。
9. 地方公共団体の 議決機関は何ですか。
10. 地方公共団体の 執行機関は何ですか。
11. 地方議会の議員は どんな風 に 選ばれますか。
12. 地方議会の議員の数は どんな風 に 決めますか。
13. 地方議会の議員の任期は何年ですか。
14. 地方議会では どんな事 を しますか。
15. 都道府県庁や 市(区)役所や 町村役場では
どんな事 を しますか。

Lesson 142

C. Guide for Free Conversation and Exercise

1. Topics:

a. Talk about the following in Japanese with your classmates.

(1) Prefectural government

(2) City government

(3) A comparative study of local self-government of the United States and that of Japan.

(4) Local self-government of your home state.

2. Exercise:

a. Interpretation Exercise

(1) Q: What is an organization that performs local self-government called?

A: 地方公共団体と言います。

(2) Q: What is the legislative organ of local public bodies?

A: それは 地方議会です。

Lesson 142

C. Guide for Free Conversation and Exercise, continued.

(3) Q: What is the executive organ of the
local public bodies?

A: 県庁、市役所、区役所、町村役場
などです。

(4) Q: What does the local assembly do?

A: その地方だけに通用する条例や規則
を定めたり、廃止したり、歳入歳出の
予算を決めたり、決算報告を認めたりします。

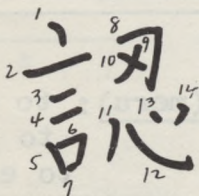
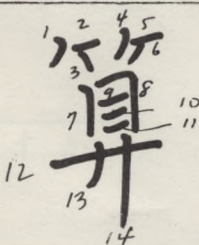
(5) Q: How is the number of members in the
local assembly determined?

A: 人口の数によって決められています。

Lesson 142

D. Exercises in Writing System

1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
764 認 心		ニン <u>みと(める)</u>	NIN: <u>mito(meru)</u> : to recognize; to acknowledge
765 算		<u>サン</u>	<u>SAN</u> : calculation; number 予算 <u>yosan</u> : budget 決算 <u>kessan</u> : settlement of account
村	See Les 39	<u>シン</u> あら	<u>SON</u> : mura: village 村長 <u>sonchoo</u> : village master
選	See Les 139	セン <u>えら(ぶ)</u>	SEN: <u>era(bu)</u> : to elect; to select
決	See Les 139	ケツ <u>き(める)</u>	KEITSU: <u>ki(meru)</u> : to decide; to resolve; to fix

Lesson 142

D. Exercises in Writing System, continued.

1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
定	See Les 109	テイ ジョウ <u>さだ(める)</u>	TEI: JOO: <u>sada(meru)</u> : to stipulate; to lay down; to establish

Lesson 142

D. Exercises in Writing System, continued.

2. Exercise:

a. Write the underlined parts in Kanji.

(1)

カンイ

サイバン ショ

(2)

ゴウ トウ

サツ ジン

の

ツ ミ

を

した。

オカ

(3) 地方裁判所では 色々の _____ _____ を

ケイ ジ

ジケン

裁 きます。

(4) 法律 が 憲 法 に 反 し て い る か ど う か

べます。

シラ

Lesson 142

D. Exercises in Writing System, continued.

b. Read the following sentences and give a reading for the underlined words in KATAKANA.

(1) 決算報告 を 認めた。

(2) 議員は 住民によって 選ばれます。

(3) 地方議会は 色々の規則を 定めます。

(4) 村長 は 自分で 予算 を 決めました。

Lesson 142

E. Cultural Notes

1. Local Self-Government

In contrast to prewar days, local government has been greatly strengthened by the provisions of the New Constitution. Article 92 provides that regulations concerning the organization and operation of local public entities shall be fixed by law in accordance with the principle of local autonomy. Article 93 provides that the chief executive officers of all local public entities as well as members of their assemblies shall be elected by direct popular vote within their communities. Moreover, local public entities have been granted far greater autonomy with respect to the management of their administrative and legislative activities.

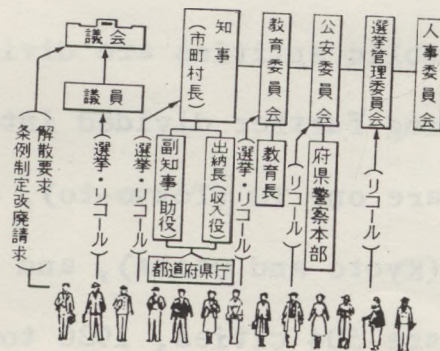
The local public entities are divided into TO, DOO, FU, and KEN, being further divided into city, town, and village. There are one TO (Tokyo-to), one DOO (Hokkaido), two FU (Kyoto and Osaka), and 42 KEN. Contained in the above are 504 cities, 1920 towns, and 1310 villages (as of March 1958).

Lesson 142

E. Cultural Notes, continued.

The chief executive officers of all public entities and the members of the assemblies are elected directly by the local inhabitants. The local assembly has one chamber and is invested with authority for the enactment and abolition of regulations.

The inhabitants have the right to demand directly the enactment or abolition of regulations, supervision of business, dissolution of the assembly, and the dismissal from office of the members, head, and any other officer of the assembly, and the showing of recognition of the Institutions of Initiative, Referendum, and Recall.



地方公共団体のしくみ

Lesson 142

F. Homework

1. Study the Narration thoroughly and memorize the vocabulary.
2. Read the Guide for Free Conversation and do the exercises given.
3. Learn to read and write the new Kanji.
4. Read the Cultural Notes.

Lesson 142

G. Word List

地方自治	chihoo jichi	local self-government
住民	juumin	inhabitants
に反映する	(ni) han-ei suru	reflect; influence (v.i.)
地方議会	chihoo gikai	local assembly
代表者	daihyoosha	representatives
地方公共団体	chihoo kookyoo dantai	local public entities
市町村	shichooson	cities, towns, and villages
都道府県	todoofuken	Tokyo, Hokkaido, urban and rural prefectures
知事	chiji	governor
区長	kuchoo	headman of a ward
市長	shichoo	city mayor
町長	choochoo	town mayor
村長	sonchoo	village headman
助役	joyaku	assistant; deputy
議決機関	giketsu kikan	legislative organ
執行機関	shikkoo kikan	executive organ
県庁	kenchoo	prefectural office
役場	yakuba	public office; office

Lesson 142

G. Word List, continued.

通用する	tsuuyoo suru	hold good; be applicable (v.i.)
条例	joorei	rules; regulations; laws and ordinances
定める	sadameru	stipulate; provide; lay down (v.i.)
歳入	sainyuu	annual revenue
歳出	saishutsu	annual expenditure
予算	yosan	budget
決算報告	kessan hookoku	statement of accounts; balance sheets
方針	hooshin	policy
市役所	shiyakusho	city hall
区役所	kuyakusho	ward office

Lesson 143

A. Narration

学校教育(二)ー発展

日本では三世紀の末ごろ、大和朝廷^{ヤマトテイ}が出来て、大陸から

文字を学^{マナ}び、学問が伝えられると、そのころ政治上の支配者

であつた貴族の間に学校が必要とされる様になった。

中世になると、武家が勢力を持ち戦乱が起つたので、貴族

の学校はほろびてしまった。

そして武家たちの学校と

ならんで庶民^{シヨ}の学校がうまれた。

十五世紀ごろになって

商業が発達して来ると、それに従事する町人たちは文字や

計算を学^{マナ}ぶ事が必要になった。

そこで町人の子供のために

A. Narration, continued.

読み書き、そろばんを教える簡単な学校^{カンタン}が作られた。

これが寺小屋と言われるもので、ここで初めて学校は庶民^{シヨミン}のために開放された。しかし、まだすべての子供が入学出来たのではなかったので、本当の民衆教育を実現させるための義務教育の制度が考えられる様になった。

一八七二年に学制がしかれ、統一的な学校制度

として、全国に小学、中学、大学が出来た。それと同時に

寺小屋が廃止^{ハイシ}され、士農工商の区別なく、すべての

国民が等^{ヒト}しく小学校の義務教育を受け事になった。

Lesson 143

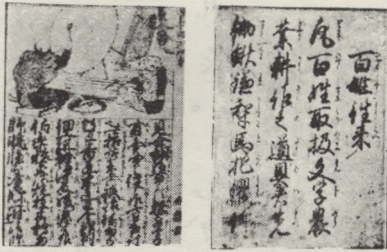
A. Narration, continued.

最初は就^{シュウ}学^{リツ}率は非常に低^{ヒカ}かったが、大正の末には

ついに九十パーセントをこえて、日本の義務教育はめざましい

発達をとげた。義務教育年限^{ゲン}が小学校六年に定め

られたのは一九〇七年であつた。



寺子屋で勉強することもち

Lesson 143

B. Audio-Lingual Drill

日本語で次の質問に答えてください。

1. 大和朝廷が出来たのは いつごろですか。
2. そのころ 政治上の支配者はだれでしたか。
3. なぜ 貴族の間に学校が必要とされる様になりましたか。
4. 中世になると だれが 勢力を もつ様になりましたか。
5. なぜ 貴族の学校が ほろびてしまいましたか。
6. 武家たちの学校とならんで、どんな学校が うまれましたか。
7. 十五世紀になって 商業が 発達して来ると、どうなりましたか。
8. 町人のために 学校が出来て、そこで何を教えましたか。
9. この町人のための学校を何と言っていましたか。
10. 本当の 民衆教育を 実現させるために、どんな制度が考えられましたか。
11. 学制が しかれたのは 何年ですか。
12. 全国に 統一的な 学校制度として 何かが出来ましたか。
13. それと同時に 寺小屋は どうなりましたか。

Lesson 143

B. Audio-Lingual Drill, continued.

14. 国民が等しく小学校の義務教育を受ける
様になったのは何年ごろですか。
15. 最初は就学率はどうでしたか。
16. 義務教育が目ざましい発達をとげたのは
いつごろですか。
17. 義務教育年限が何年間に定められましたか。
18. それは何年でしたか。

Lesson 143

C. Guide for Free Conversation and Exercise

1. Topics:

a. Talk about the following topics in Japanese with your classmates.

- (1) The historical development of education in Japan.
- (2) The development of the compulsory education system.
- (3) Compare the compulsory education system of Japan and that of the U. S.

2. Exercise:

a. Interpretation Exercise:

- (1) Q: In the early history of Japan, education was given only to whom?

A: 学問は貴族のためにだけ行なわれていました。

- (2) Q: When the military clans became very powerful, what happened to the nobles' schools?

A: 貴族の学校はほうびて、武家たちの学校とならんで庶民の学校が出来ました。

Lesson 143

C. Guide for Free Conversation and Exercise, continued.

(3) Q: When commerce developed around the 15th century, what happened?

A: 商業に従事する町人たちは、文字や計算を^ひ学ぶことが必要となりました。

(4) Q: What did the children of merchants learn?

A: 読み書きやそろばんの使い方を習いました。

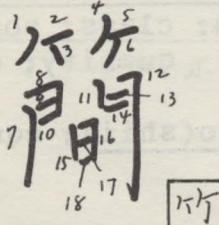
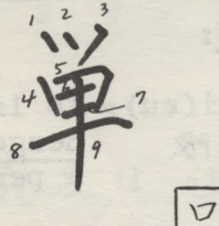
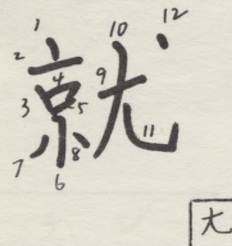
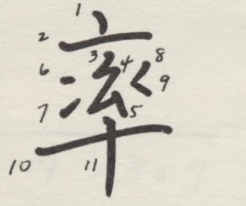
(5) Q: For what reason was the compulsory education system set up?

A: 本当の民衆教育を実現させるために、義務教育の制度が考えられる様になったのです。

Lesson 143

D. Exercises in Writing System

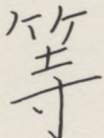
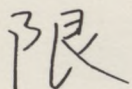
1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
766 簡		<u>カン</u>	<u>KAN</u> : simple; frugal
767 単		<u>タン</u>	<u>TAN</u> : single; simple; only 簡単 <u>kantan</u> : simple (copula noun)
768 就		<u>シュウ</u> ジュ	<u>SHUU</u> : taking up; regarding <u>JU</u> : 就学(す) <u>shuugaku(suru)</u> : entering a school (to enter school)
769 率		<u>リツ</u>	<u>RITSU</u> : rate; proportion 就学率 <u>shuugaku ritsu</u> : rate of children entering school
学	See Les 25	ガク <u>まな(ぶ)</u>	<u>GAKU</u> : <u>mana(bu)</u> : to learn; to study

Lesson 143

D. Exercises in Writing System, continued.

1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
	See Les 62	トウ <u>ひと(しい)</u>	TOO: class; sort; quality; etc. <u>hito(shii): equal</u>
	See Les 94	<u>ゲン</u> かぎ(る)	<u>GEN:</u> kagi(ru): to limit 年限 <u>nengen:</u> a period; term

Lesson 143

D. Exercise in Writing System, continued.

2. Exercise:

a. Write the underlined parts in Kanji.

(1)

ケッ サン ホウコク

(2)

ヨ サン を ミト め た。

(3) 議員は住民によって エ ラ ばれる。

(4)

チ ジ 、 シ チョウ 、 チョウ チョウ 、

ソ ン チョウ

Lesson 143

D. Exercise in Writing System, continued.

b. Read the following sentences and give a reading for the underlined words in KATAKANA.

(1) 義務教育の制度が出来て、国民は

等しく小学校で学ぶ事になった。

(2) 最初は 就学率が非常に低かった。

(3) 寺小屋というのは 町人に、読み書き、

そろばんを教える 簡単な学校でした。

(4) 義務教育の 年限が六年に定め

られたのは 1907 年でした。

Lesson 143

E. Cultural Notes

1. Historical Development of Education

Writing was introduced in the form of Chinese characters. The sons of nobility began to be educated and by 608 A. D. a Buddhist Temple of Learning was established at Nara. In the year 701, the Taihoo-ritsuryoo was completed. Under it each clan had its own school, operated on a tutorial basis and ordinarily restricted to the children of the ruling families. The first school for lesser nobles was established in Kyoto in 827.

During the period 1185-1603, marked by the rise of feudalism, almost continuous civil war, and economic decline, scholarship was subordinated to warlike pursuits, and military qualities were exalted above all else. Almost all clan schools were destroyed in the endless wars, and only the Buddhist priests preserved anything of intellectual education.

With the pacification of the country by the Tokugawa shooguns (1603-1868) came a revived interest in scholarship. Under the shoogun, education for children took two different forms. For children of warriors who constituted the ruling class there was a special institution where all manner of

Lesson 143

E. Cultural Notes, continued.

military arts were taught. These institutions for warriors' children were set up in main cities and towns. The children of merchants, on the other hand, were taught at Terakoya (temple schools) which were founded in the latter part of the Tokugawa Shogunate.

The Meiji Restoration in 1868 was the beginning of a new Japan. In place of the old education system, according to which the children of warriors and merchants were educated separately, was replaced by a modern system.

The Government Order on Education established a system of elementary schools, middle schools, and colleges and universities. With no social distinction, the schools were open to all.

Lesson 143

F. Homework

1. Study the Narration thoroughly and memorize the vocabulary.
2. Read the Guide for Free Conversation and do the exercises given.
3. Learn to read and write the new Kanji.
4. Read the Cultural Notes.

Lesson 143

G. Word List

朝廷	chootei	Imperial court
支配者	shihaisha	ruler; master
中世	chuusei	the Middle Ages
勢力	seiryoku	power; influence; might
戦乱	senran	wars, disturbances
ほろびる	horobiru	perish; be ruined; (v.i.)
――とならんで	--to narande	ranked with; standing side by side
庶民	shomin	common people; populace
町人	choonin	tradesman; merchant
文字	monji	character; ideograph
計算	keisan	calculation; computation
学ぶ	manabu	learn (v.i.)
そろばん	soroban	abacus
読み書き	yomikaki	reading and writing
寺小屋	terakoya	temple school
開放する	kaihoo suru	throw open; open (v.t.)
入学する	nyuugaku suru	enter school (v.i.)

Lesson 143

G. Word List, continued.

民衆	minshuu	the masses; people
実現させる	jitsugen saseru	make+-come true (v.t.)
義務教育	gimu kyooiku	compulsory education
学制	gakusei	school system
小学校	shoogakkoo	grade school; grammar school
統一的な	tooitsuteki na	unified
小学	shoogaku	grammar school
中学	chuugaku	middle school (old); junior high (new)
士農工商	shinoo-koo-shoo	classes of warriors, farmers, artisans and tradesmen
区別	kubetsu	distinction
等しく	hitoshiku	equally
就学率	shuugakuritsu	percentage of school attendance
年限	nengen	length of time; term
定める	sadameru	prescribe; stipulate (v.t.)

A. Narration

学校教育(三) — 今日の制度

一九四六年に学校制度に大きな変革^{シカク}が起った。

そのおもなものを二三あげて見ると、この新制度では学校系統が

一本にされ、初等教育(小学校)六年、中等教育(中学校)三年、

高等学校三年(六年)、高等教育(大学)四年の三つの段階^{ダン}に

まとめられた。つまり、六三三四制の学校体系になったのである。

また義務教育年限は六年から九年に延長され、男女^{ダン}共学が実施^シられる様になった。

新制高等学校では、選択^{タク}教科制^カと言う制度^ガが

Lesson 144

A. Narration, continued.

採用^{サイ}され、必修^{カモク}科目の外に多くの選択^{タクカモク}科目が設^{モウ}けられて、
自分の将来の進路にとって必要な科目^{カモク}や自分の個性に
適^{テキ}した科目^{カモク}が自由に選^{エラ}べる様になった。

特別課程として生徒会、ホームルーム、クラブなどの

活動が重要視^シされる様になった。ホームルームの活動は

生徒の活動が中心となって生徒の日常の問題が取り上げ

られる、そして自由な話し合いによってその問題を解決する

のである。クラブ活動は教科^カの学習の発展として、また

生徒個人の趣味^{シュミ}や教養^{コウヤウ}の向上をめざして行なわれ、一週間

Lesson 144

A. Narration, continued.

一定の時間に少くとも一時限ジゲンをこれにあてる。そしてこの時間が

来ると、生徒は英会話クラブ、物理クラブ、裁縫サイホウクラブ、

テニスクラブ、野球クラブ、写真クラブなどと自分の属ゾクして

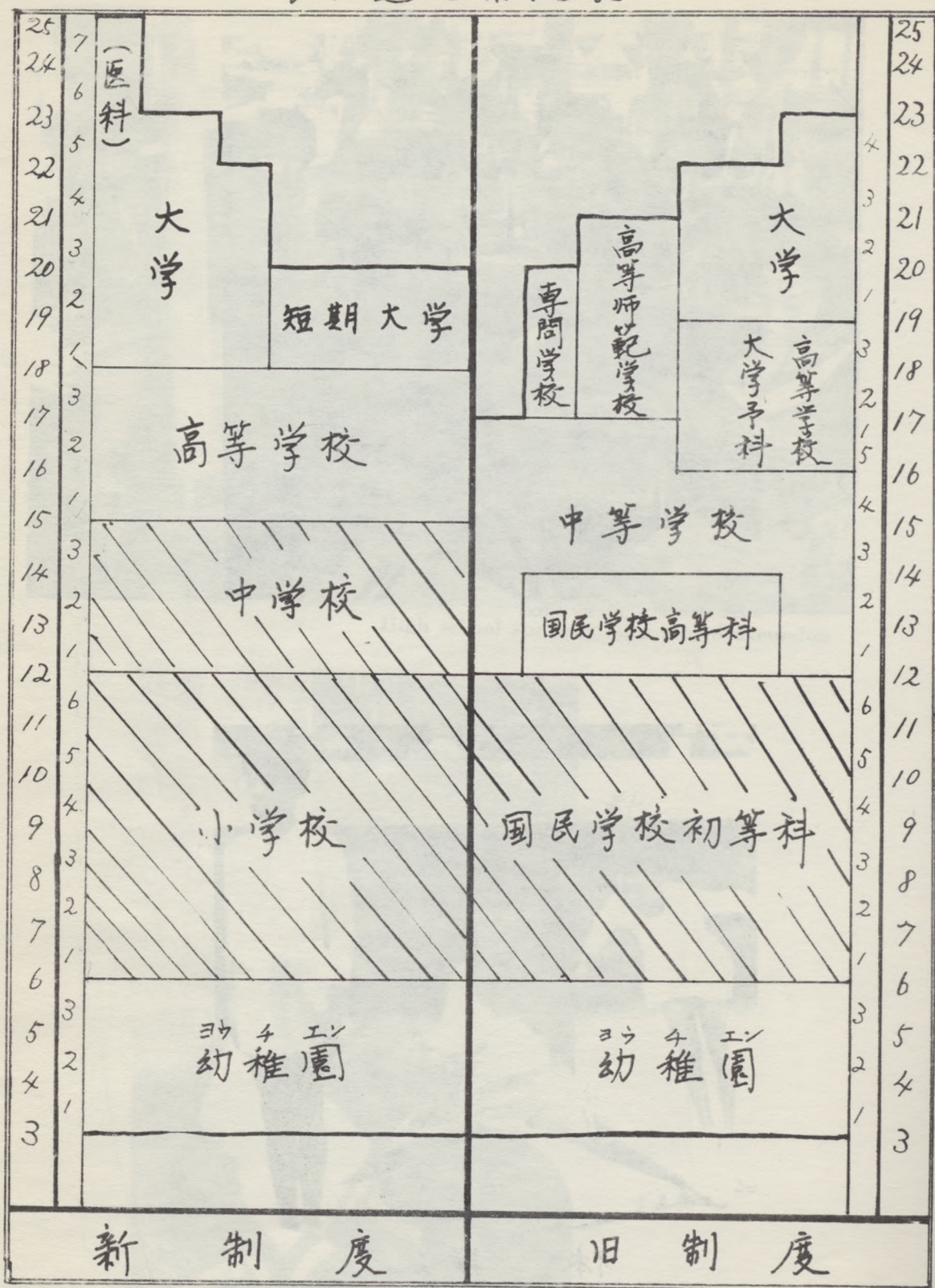
いるクラブに行く。生徒会は通常、全校生徒をもって

構成コウセイされており、校内秩序ケイジヨ、風紀フウキ、衛生、美化、厚生コウセイなどの

各部面の活動をはじめ、クラブを通じての文化活動や

運動競技の方針シンの決定などがその大切な仕事である。

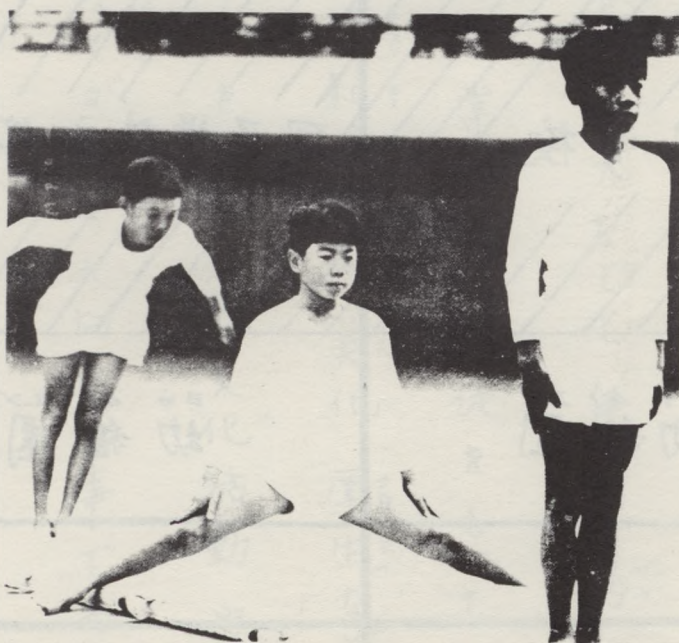
学校連絡系統表



(注) 新旧両制度とも大学の上に大学院がある。



Music class in a primary school



体操



High school students on a school excursion



数学





Outdoor game at a primary school

Lesson 144

B. Audio-Lingual Drill

日本語で次の質問に答えなさい。

1. 学校制度に大きな変^{カク}革が起ったのはいつですか。
2. この新制度で学校系統はどんなになりましたか。
3. 初等教育とは、どんな教育ですか。
4. 中等教育とは、どんな教育ですか。
5. 高等教育とは、どんな教育ですか。
6. 義務教育年限はどうになりましたか。
7. 男女失学はどうですか。
8. 選択教科制というのは、どんな事ですか。
9. 特別課程としてどんなものが出来ましたか。
10. ホームルームの活動というのは、どんな事ですか。
11. クラブ活動というのは、どんな事ですか。
12. クラブ活動は何を目的して行なわれるのですか。
13. クラブ活動ではどんな事をしますか。
14. 生徒会はだれによって構成されていますか。
15. 生徒会ではどんな事をしますか。

Lesson 144

C. Guide for Free Conversation and Exercise

1. Topics:

a. Talk about the following topics in Japanese with your classmates.

- (1) 6-3-3-4 school system.
- (2) Special curriculum--student association, homeroom activity, and club activity.

2. Exercise:

a. Interpretation Exercise:

(1) Q: What is meant by 6-3-3-4 school system?

A: それは小学校が六年、中学校が三年、高等学校が三年、大学が四年という意味です。

(2) Q: Besides the regular curriculum, what kind of special curriculum is given these days?

A: 生徒会、ホームルーム、クラブなどの活動が重要視される様になりました。

(3) Q: What sort of activity is a homeroom activity?

A: それは生徒の日常の問題を取り上げて、自由な話し合いによってその問題を解決するのです。

Lesson 144

C. Guide for Free Conversation and Exercise, continued.

(4) Q: What is a club activity?

A: 生徒は一週間^{サイ}間^{ホウ}一定の時間に英会話クラブ、物理クラブ、裁縫^{サイホウ}クラブ、テニスクラブ、野球クラブ、写真クラブなどと自分の^{ゾク}属しているクラブへ行って、少くとも一時限をそれにあてています。

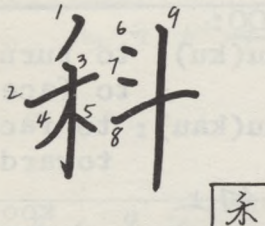
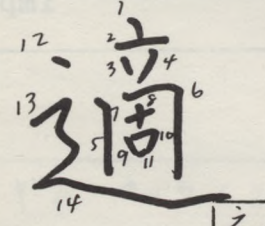
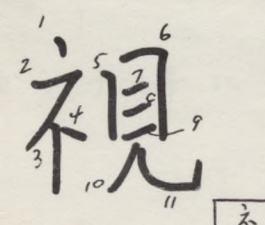
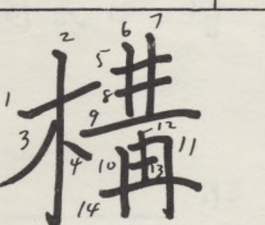
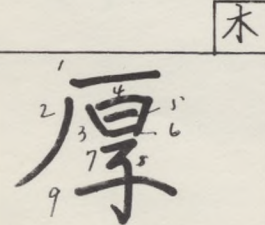
(5) Q: What is the purpose of a club activity?

A: 生徒個人の^シ趣味や教養の^{コウ}向上を目ざして行なわれるのです。

Lesson 144

D. Exercises in Writing System.

1. KANJI

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
770 科		カ	<u>KA</u> : 教科 <u>kyooka</u> : course of study; curriculum
771 適		テキ テキする	<u>TEKI</u> : suitable <u>TEKI SURU</u> : be suitable
772 視		シ	<u>SHI</u> : looking; seeing; sight 重要視される <u>juuyooshi</u> <u>sareru</u> : be regarded important
773 構		コウ かま(える)	<u>KOO</u> : construction kama(eru): to put one- self in a posture for; to set up for 構成(する) <u>koosei(suru)</u> : organization; composition (be organized of; be com- posed of)
774 厚		コウ あつ(い)	<u>KOO</u> : <u>atsu(i)</u> : 厚生 <u>koosei</u> : public welfare

Lesson 144

D. Exercises in Writing System, continued.

1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
向	Les Les 122	コウ む(く) む(かう)	<u>KOO:</u> mu(ku): to turn; to look; to face mu(kau): to face; to go toward 向上 <u>koo joo:</u> improvement

Lesson 144

D. Exercises in Writing System, continued.

2. Exercises:

a. Write the underlined parts in Kanji.

(1) _____ が低い。
 シュウ ガ ク リ ツ

(2) _____ な 問題でも 出来ません。
 カ ン タ ン

(3) _____ の _____ が 六年
 ギ ム キョウイク ネ ン ゲ ン

から 九年に のびました。

(4) 国民は 皆 _____ しく 中学校で
 ヒ ト

_____ が 事になった。
 マ ナ

Lesson 144

D. Exercises in Writing System, continued.

b. Read the following sentences and give a reading for the underlined words in KATAKANA.

(1) 家庭での教育が 重要視 される

様になった。

(2) 自分の 個性 に 適した 科目 を

選ぶ事が出来ます。

(3) 生徒会は 全校 の生徒をもって

構成されており、校内秩序、風紀、

衛生、厚生 などの活動がおもな

仕事です。

(4) 教養の 向上 を目指しています。

Lesson 144

E. Cultural Notes

1. The New Education System

With the enforcement of a new education law in 1947 the school courses were patterned after that of the United States. Under the new education system, the term of compulsory education was extended from 6 to 9 years, that is 6 years in primary schools and 3 years in junior high schools. There is another 3-year course in senior high schools, and a 4-year course in colleges or universities. In addition to the foregoing, there are 2-year course colleges, whereas medical students at universities are required to complete a 6-year course, as well as further 4-year postgraduate course for doctorate theses.

Besides these, there are 5-year course technical institutes that follow the secondary schools. There are at present 291 colleges and universities and 339 junior colleges in Japan (1964).

Primary schools, which number 22,677, and junior high schools, totaling 11,765, are usually coeducational, but some of the junior high schools are not. There are also a few women's colleges and universities, but all the men's

Lesson 144

E. Cultural Notes, continued.

universities with a few exceptions now admit women students.

Due to the extremely high attendance ratio of children of school age, so-called illiteracy is practically nonexistent in Japan. With an aggregate total of 743,000 university students, Japan ranks among the leading nations in the world with regard to higher education facilities.

Many foreign students come to Japan each year to study in Japanese universities. Recently, students from many Asian countries are coming to Japan to receive training in industries and in many fields of science and technology.

Education for Japanese children is free and compulsory for six years of primary and three years of secondary school. English is widely taught as a secondary language beginning in the seventh grade. School sessions are usually from 8 a.m. to 3 p.m. on weekdays and until noon on Saturdays. The school year begins in April and ends in March each year. There is summer vacation in August and winter vacation during the New Year holidays.

Japanese children study much the same things as American children. Admission to the three-year high school

Lesson 144

E. Cultural Notes, continued.

is by competitive examination and a nominal tuition is charged. The recently liberalized education system is administered through local school boards and legislatures.

Lesson 144

F. Homework

1. Study the Narration thoroughly and memorize the vocabulary.
2. Read the Guide for Free Conversation and do the exercises given.
3. Learn to read and write the new Kanji.
4. Read the Cultural Notes.

Lesson 144

G. Word List

変 革	henkaku	change; reform
学校系統	gakkoo keitoo	school system
初等教育	shotoo kyooiku	elementary education
中等教育	chuutoo kyooiku	secondary education
まとめる	matomeru	unify; coordinate (v.t.)
六三三四制	roku-san-san- yon-sei	6-3-3-4 system
学校体系	gakkoo taikai	school system
延長する	enchoo suru	extend; prolong (v.t.)
男女共学	danjo kyoogaku	coeducation
実施する	jisshi suru	bring into operation; take effect (v.t.)
新 制	shinsei	new system
選択教科制	sentaku kyooka- sei	elective subject system
採用する	saiyoo suru	adopt; use (v.t.)
必修科目	hisshuu kamoku	required subject
選択科目	sentaku kamoku	elective subject
進 路	shinro	course; route; way
個 性	kosei	individuality; personality

Lesson 144

G. Word List, continued.

自由に	jiyuu ni	freely
課程	katei	course; curriculum
生徒会	seitokai	students' association
ホームルーム	hoomuruumu	homeroom (See Notes)
活動	katsudoo	activity
重要視される	juuyooshi sareru	be regarded as important (v.i.)
日常の	nichijoo no	daily; usual; ordinary
取り上げる	toriageru	take up (v.t.)
話し合い	hanashiai	discussion
解決する	kaiketsu suru	solve (v.t.)
学習	gakushuu	study; learning
個人	kojin	individual
教養	kyooyoo	education; culture; refinement
目指す	mezasu	aim at (v.t.)
一時限	ichijigen	one period
--にあてる	--ni ateru	allocate; devote (v.t.)
英会話クラブ	ei-kaiwa kurabu	English conversation club

Lesson 144

G. Word List, continued.

物 理	butsuri	physics
裁 縫	saihoo	sewing
全 校	zenkoo	whole school
構 成 する	koosei suru	compose; organize (v.t.)
校 内	koonai	within a school; interclass
秩 序	chitsujo	order; discipline
風 紀	fuuki	discipline; public morals
美 化	bika	beautification
厚 生	koosei	public welfare
各 部 面 の	kaku bumen no	-- of various aspect
-- を 通 じ て	--o tsuujite	through ---; via --
運 動 競 技	undoo kyoogi	athletic sports
決 定	kettei	decision; conclusion

A. Narration, continued.

風俗習慣（二）

日本人の風俗習慣は戦後非常に変わった。

戦後

非常に強くなったものが二つある。それは女性とくつ下である。

と言われている様に男性に対する女性の地位、また夫に対する

妻の地位が以前よりはるかに高くなっている。しかしながら、

依然として守られている独特の風俗習慣が沢山ある

から、次にそれを書きならべて見る。

一、日本人は挨拶する時には身をまげておじぎをする。

二、日本人は目上の人や年上の人に話す時には丁寧な言葉を使う。

Lesson 145

A. Narration, continued.

三、日本では人に別れる時には手をあげて横にふる。手をあげて

たてにふる（つまり手招きする）のは日本では「ここに来い」という
事である。

四、日本人はたびくお土産^{ミヤゲ}のやり取りをする。旅行に行つた時には

お土産^{ミヤゲ}を買つて帰り、人の家^{イサ}に久しぶり^{ヒサガ}に行く時にはお土産^{ミヤゲ}を
持つて行く。

五、大抵の日本の家には畳^{タタミ}がしいてあるから、座敷^{ザシキ}に上る時には、

下駄^{ゲダ}やくつをぬかなければならない。

六、御飯を食べ始める前には「いただきます」と言い、食べ終つてから

Lesson 145

A. Narration, continued.

「御ちそう様でした」と言う。

七、日本の子供たちは大人に挨拶する時には、知らない人にでも
おじさん、あるいはおばさんと言う。

八、米国人は人の前で遠慮なく大きな音を立ててハンケチで

はなをかむが、日本人ははなをかむ時には紙を使って、出来る
だけ音を立てない様にする。

九、日本では、男が結婚したい時、親が子供に結婚させたい時には
仲人を通して結婚の話すすめて行く。結婚する前に

若い男女は見合いをして、おたがいに好きであれば

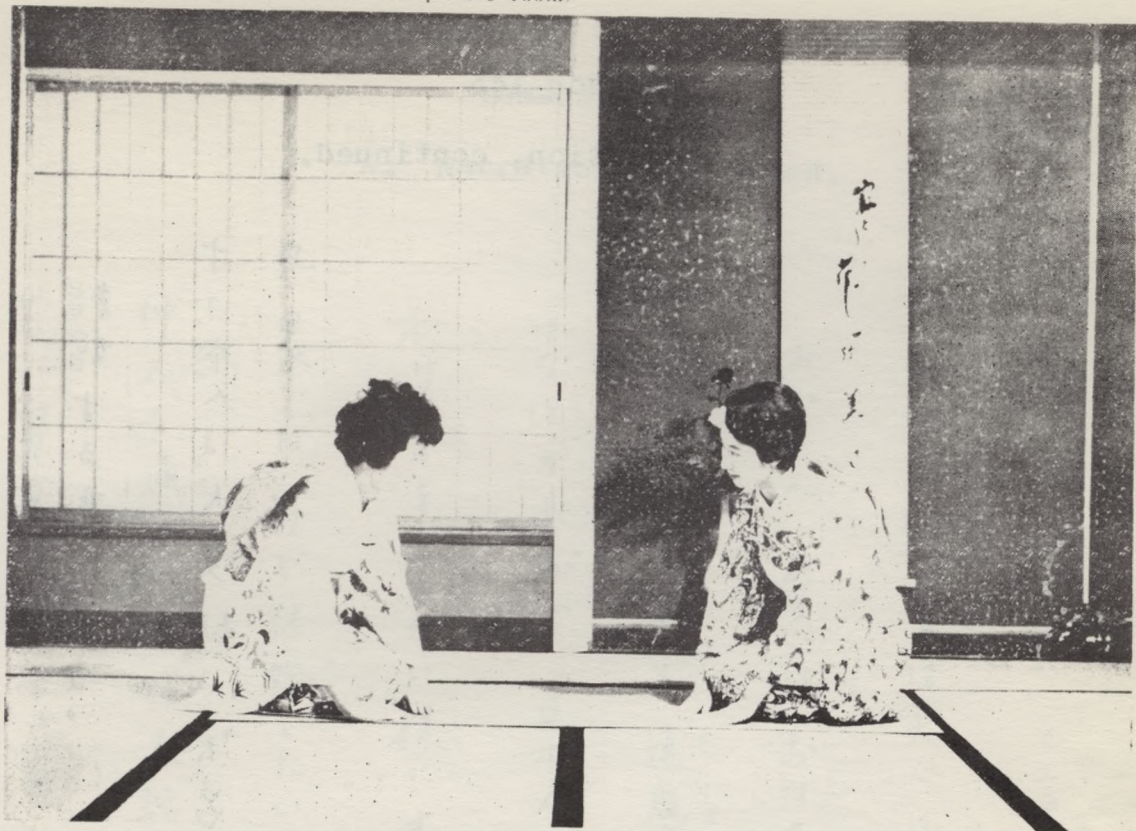
Lesson 145

A. Narration, continued.

結婚する事にする。

十. 日本人は大変熱い風呂に入る。

Fig. 19 Greetings inside a Japanese room/



座敷で挨拶する時には、こんな風に畳の上に手をついて挨拶します。



戸外で挨拶する時には、こんな風に身をまげて、あいぎします。

Lesson 145

B. Audio-Lingual Drill

日本語で次の質問に答えてください。

1. 日本の風俗習慣は戦後どうなりましたか。
2. 戦後非常に強くなったものは何ですか。
3. 男性に対する女性の地位はどうなっていますか。
4. ^{オトコ}夫に対する^{メナ}妻の地位はどうなっていますか。
5. 日本には依然として守られている独特の風俗習慣が沢山ありますか。
6. 日本人は挨拶する時にどうしますか。
7. 日本人は目上の人や年上の人に話す時にはどうしますか。
8. 日本では人に別れる時にはどうしますか。
9. 日本では手をあげて、たてにふるのはどういう意味ですか。
10. 日本人はよくお土産のやり取りをしますか。
11. 日本の座敷に上る時には、どうしなければなりませんか。
12. 御飯を食べ始める時には何と言いますか。
13. 食べ終わった時には何と言いますか。
14. 米国人ははなをかあ時には、どうしますか。日本人はどうですか。
15. 日本では男が結婚したい時か、親が子供に結婚させたい時にはどうしますか。
16. 日本人は大変熱い風呂にはいりますか。

Lesson 145

C. Guide for Free Conversation and Exercise

1. Topics:

a. Talk about the following topics with your classmates in Japanese.

(1) A comparative study of customs between the United States and Japan.

(a) Greetings

(b) Departing

(c) Talking

(d) Blowing one's nose

(e) Marriage

2. Exercise:

a. Interpretation Exercise:

(1) Q: Did some of the customs change after the war in Japan?

A: 戦後男性に対する女性の地位、
夫に対する妻^{ツマ}の地位が以前より
高くなりました。

Lesson 145

C. Guide for Free Conversation and Exercise, continued.

(2) Q: When the Japanese people exchange greetings, what do they do?

A: ^ミ身を ^ミまげて おいぎをします。

(3) Q: When a Japanese man wants to get married or when the parents want to have their children get married, what do they do?

A: ^{ナカド}仲人を通して結婚の話をすすめていきます。
結婚する前に若い男女は「見合い」をして、
たがいに好きであれば結婚する事にします。

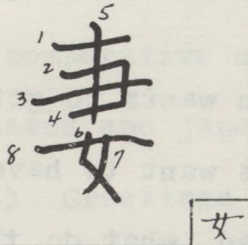
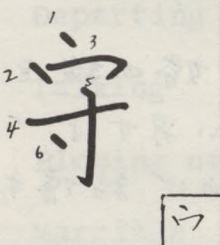
(4) Q: When the Japanese people talk to their elders and their seniors, what do they do?

A: 年上の人や目上の人に話す時には
^{テイネイ}丁寧な言葉を使います。

Lesson 145

D. Exercises in Writing System

1. KANJI

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
775 妻 女		サイ <u>つま</u>	SAI: <u>tsuma</u> : wife
776 守		シュ <u>まも(る)</u>	SHU: defense <u>mamo(ru)</u> : to defend; to abide by
夫	See Les 51	フ <u>おと</u>	FU: man; male <u>otto</u> : husband
身	See Les 91	シン <u>み</u>	SHIN: <u>mi</u> : body; fresh; self
別	See Les 49	<u>べツ</u> <u>わか(れる)</u>	<u>BETSU</u> : separate; another <u>waka(reru)</u> : to part with; to separate

Lesson 145

D. Exercises in Writing System, continued.

1. KANJI

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
丁	See Les 44	テイ チョウ	TEI: CHOO: subdivision of a town; unit of length 丁寧 teinei: polite
久	See Les 108	キユウ ク ひさ(しい)	KYUU: KU: hisa(shii): long time; eternal 久し振り hisashiburi: after a long interval
遠	See Les 19	エン オン とあ(い)	EN: ON: too(i): far; distant 遠慮 enryo: modesty
立 日	See Les 64	オン イン おと	ON: IN: oto: sound; noise 音をたてる oto o tateru: to make noise
熱	See Les 89	ネツ あつ(い)	NETSU: heat; fever atsu(i): hot

Lesson 145

D. Exercises in Writing System, continued.

2. Exercises:

a. Write the underlined parts in Kanji.

(1) 高等学校では自分の コセイ に

$\frac{\text{テキ}}{\text{した}}$
 $\frac{\text{カセク}}{\text{を}}$
 $\frac{\text{タク}}{\text{選 択}}$
 する事バ

出来す

(2) 今日では 家庭 での 教育が _____
ジュウヨウシ

される様になって来ました。

(3) 生徒会 は 全校の生徒をもって

 されております。
コウセイ

Lesson 145

D. Exercises in Writing System, continued.

(4) クラブ活動は 教養、趣味の

 をめざして行なわれています。
コウジョウ

(5) 生徒会は 校内の 衛生、美化、

風紀、 などの各部方面の
コウセイ

活動をはじめました。

b. Read the following sentences and give a reading for the underlined words in KATAKANA.

(1) 夫 に対する 妻 の 地位が 少し 高く
なりました。

(2) 別 れる 時には 身 を まげて おいぎを
します。

Lesson 145

D. Exercises in Writing System, continued.

(3) 日本人は 熱 いお茶を飲む時には

遠慮 なく 音 を立てて飲みます。

(4) 人の家へ 久 し振りに行く時には

お土産 を持って行きます。

(5) 日本には ^い依然として 守 られている

独特の風俗習慣があります。

(6) 日本人は 目上 の人に話す時には

丁寧 な言葉を使います。

Lesson 145

E. Cultural Notes

1. Marriage

Although there are some love marriages and in recent years these have been increasingly numerous, most marriages are arranged by friends of the families who act as go-betweens of each party after careful inquiries have been made as to the suitability of the proposed match. There still exists an idea in Japan that marriage is the beginning of love and not the end of it. Before a definite settlement is reached, a meeting of the prospective bride and bridegroom is arranged, and if this proves satisfactory the bridegroom's parents then send YUI-NOO, or betrothal presents, consisting of fresh fish, sake, and an obi (sash), or money for the purchase of one.

A day or two before the wedding the bride's trousseau, bedding, etc., placed in a TANSU (chest of drawers) and NAGA-MOCHI (long chest somewhat similar to a hope chest) are sent to the bridegroom's house. On the wedding day the bride, accompanied by her go-between and his wife, arrives at the bridegroom's house in the evening with a present for the bridegroom. The bride, with her hair dressed in the style of bunkin-takashimada, generally wears three

Lesson 145

E. Cultural Notes, continued.

long-sleeved robes, worn one over the other, the outer being of black crepe silk with designs of flowers and birds of auspicious significance, and the inner two of pure white silk. She is welcomed and taken to the parlor, where the bridegroom is waiting, and there immediately takes place the ceremony of SAN-SAN-KUDO (three-three are nine times), when the bride and bridegroom drink three times out of three different sake cups, by which they pledge their marriage vows. According to Japanese belief "three" means "good luck;" "SAN-SAN-KUDO" signifies, therefore, the wish for a happy union. As a matter of fact, however, the cup is generally only placed to the lips, although sometimes a sip may be taken. After this ceremony, the bride changes her ceremonial robes for those of scarlet or some other bright color and meets the parents and relatives of the bridegroom at a banquet. Formerly, married women blackened their teeth but this custom has now been abandoned. In large cities it is now the fashion to have the wedding ceremony performed at a shrine; for instance, in Tokyo at the Meiji Shrine, before holding the wedding banquet at a hotel or restaurant.

Lesson 145

F. Homework

1. Study the Narration thoroughly and memorize the vocabulary.
2. Read the Guide for Free Conversation and do the exercises given.
3. Learn to read and write the new Kanji.
4. Read the Cultural Notes.

Lesson 145

G. Word List

男 性	dansei	male
夫	ototo	husband
妻	tsuma	wife
依然として	izen to shite	still; as it was before
守 る	mamoru	observe (v.t.)
書きならべる	kakinaraberu	enumerate (v.t.)
身	mi	body
身をまげる	mi o mageru	bend one's body (v.i.)
目上の人	meue no hito	one's superiors; one's seniors
年上の人	toshiue no hito	elders; seniors
別 れる	wakareru	part company with (v.t.)
手招きする	temaneki suru	beckon (v.t.)
土産	miyage	souvenir; present
久し振りに	hisashiburi ni	after a long time (interval, silence, absence)
音を立てる	oto o tateru	make a sound (noise) (v.t.)
はなをかむ	hana o kamu	blow the nose (v.t.)
仲人	nakoodo	go-between; match-maker

Lesson 145

G. Word List, continued.

見合 い

miai

marriage meeting

風呂 には いる

furo ni hairu

take a bath (v.t.)

風呂

furo

bath

Lesson 146

A. Narration

風俗習慣 (二)

十一、日本では自動車、自転車、バスなどの乗り物は道の左側を通る。

十二、姓名^{セイ}を書いたり、言ったりする時には姓^{セイ}が最初に来る。

十三、あて名を書く時には県又は市の名前から始める。

十四、数^{カズ}を数^{カヅ}える時には親指から始めて人さし指、中指、くすり指、

小指といゅんに指を折^オり、一二三四五と数^{カヅ}えていく。

それから今度は小指をあげて六、くすり指をあげて七と

いう風に数えていく。

(手まねで見せる)

Lesson 146

A. Narration, continued.

十五、日本人は他人^{タリ}の前では出来るだけ自分の感情を顔に

あらわさない様にする。

十六、米国で十三日金曜日^フが不吉^{フキツ}な日とされているのと同じ様に

日本でも^{フシ}「四」という数についての迷信^{メイ}がある。

「四」と死^{フシ}は

発音^{フシ}が同じだが、死^シは死ぬ^シという意味で、日本人は

その言^{フシ}葉をきかう。したがって日本の病院には「四」^{フシ}号

の病室はないそうである。

十七、日本ではねる時におし入れからふとんを出して、それを畳の上に

置いて、その上にねる。朝起きてから床をあげる。

Lesson 146

A. Narration, continued.

十八、贈物などに使う品物はその数^{カズ}が十以下の場合には奇^キ数

を使うが、食事などの時何か切った物、たとえばたくあん

などを出す時には三^ミ切れは身^ミ切れになるから、二切れ

しか出さない。

十九、日本では茶のみなどのそろいの品物は一そろい五^ゴ品とか

ジピン十品とかいう風になつて来る。でも輸出品には一そろい

ヨピン、四品、八品、十二品などある。

二十、日本人は自然^{ソノ}を急^{アイ}ぐする国民で、日本の家には大抵庭^{ニワ}が

ある。庭の形は不規則で、石、木、水などを使い、

Lesson 146

A. Narration, continued.

自然と人工の美を合せて作る、
ない。

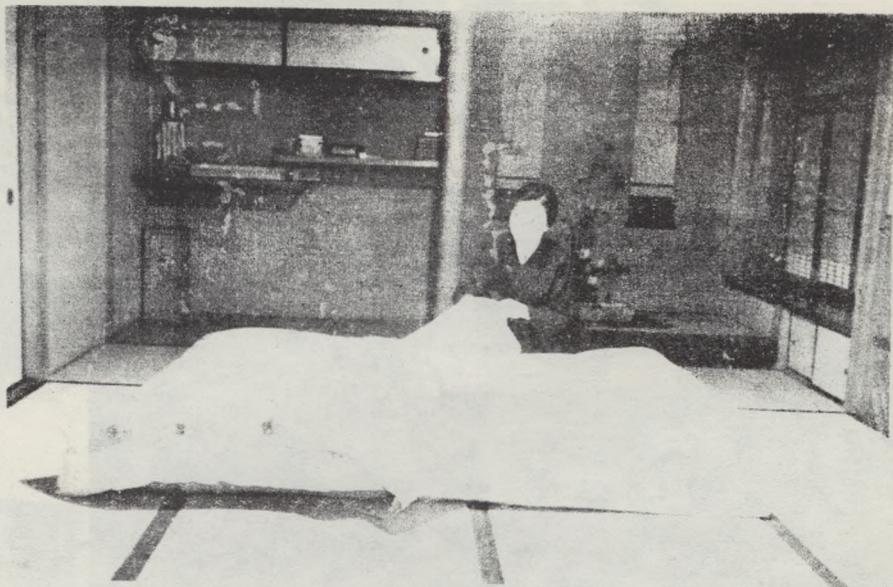
草花はあまり植え



自動車・バスなどの乗り物は道の左側を通る



庭のある日本の家



奥さんが床をのべているところ。

航海訓練所教授
練習船日本丸船長

北川次郎

東京都千代田区霞ヶ関二ノ一
電話東京五九一局 七八三八番

アメリカ大使館

軍事援助顧問

空軍部長顧問

原野義雄 (ケネス)

事務所 東京都新宿区市ヶ谷本村町四二番地
電話三〇一四二五二・四二五五番

立教大学教授

長野 菅一

勤務先 東京都豊島区池袋三丁目 立教大学
自宅 浦和市 大田窪六二〇

護衛艦ありあけ艦長

二等海佐

林誠一郎

海上自衛隊 練習艦隊

手紙

(表)

山形県山形市香澄町
二丁目三番地
竹山次郎様
御許

切手

(裏)

五月一日

東京都文京区神田神保町
五丁目十番地
三浦ヨシ子

(表)

大阪府北区末広町
二四
本田美保子様
御許

切手

(裏)

十月五日

京都府上京区泉町
青木久枝

Lesson 146

B. Audio-Lingual Drill

日本語で次の質問に答えてください。

1. 日本では自動車、自転車、バスなどの乗り物は道のどちら側を通りますか。
2. ^{セイ}姓を書いたり、言ったりする時には^{セイ}姓と名前とどちらが最初に来ますか。
3. あて名を書く時には何から始めますか。
4. 指で^{カズ}数を^{カズ}数える時にはどんなにしますか。
5. 日本人は人の前で感情をよく顔にあらわしますか。
6. 米国ではどんな日が不吉^{キツ}な日ですか。
7. 日本ではどんな^{カズ}数が不吉^{キツ}とされていますか。
8. ^{オクリ}貝曾物などに使う品物は^{カズ}その数が十以下の場合にはどうですか。
9. 食事などの時、何か切った物を出す場合に三切れ出しますか。
10. なぜ三切れ出しませんか。
11. 日本では茶のみなどの一そろいの品物は何品ですか。

Lesson 146

B. Audio-Lingual Drill, continued.

12. 輸出品の場合はどうですか。

13. 日本の庭はどんなですか。

14. 日本ではねる時にはどうしますか。

Lesson 146

C. Guide for Free Conversation and Exercise

1. Topics:

a. Talk about the following topics in Japanese making a comparison with that of the United States.

- (1) Vehicle traffic.
- (2) Name and address.
- (3) Counting numbers with fingers.
- (4) Unlucky numbers.
- (5) A set of things to be used for a present.

2. Exercise:

a. Interpretation Exercise:

(1) Q: What day is considered as an unlucky day in the United States?

A: 米国では十三日の金曜日^{キツ}が不吉な日とされています。

(2) Q: When you give a set of articles for a present in Japan, usually how many things does a set contain?

A: その数^{カズ}が十^キ以下の場合には奇数^キを使います。

Lesson 146

C. Guide for Free Conversation and Exercise, continued.

(3) Q: How do most Japanese sleep?

A: おし入れから ふとんを出して、それを畳の上
に置いて、その上にねます。朝起きてから床をあげます。

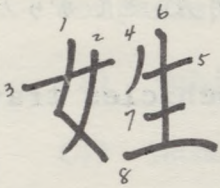
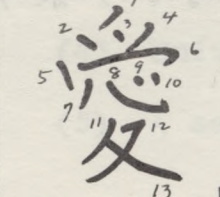
(4) Q: What side of the road do vehicles travel
in Japan?

A: 自動車、自転車、バスなどの乗り物は
道の左側を通ります。

Lesson 146

D. Exercises in Writing System

1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
777 姓		セイ ショウ	SEI: surname SHOO: 姓名 <u>seimei</u> : full name
778 愛		アイ アイ(する)	AI: love; affection AI(suru): to love
迷	See Les 72	メイ まよ(う)	MEI: mayo(u): be lost; be at loss; go astray 迷信 <u>meishin</u> : superstition; bigotry
数	See Les 78	スウ かず かぞ(える)	SUU: several <u>kazu</u> : numeral; number <u>kazo(eru)</u> : to count

Lesson 146

D. Exercises in Writing System, continued.

2. Exercise:

a. Write the underlined parts in Kanji.

(1) ツ マ が オ ッ ト に 話 す 時 に は

な言葉を使います。

(2) 日本では ワカ れる時に ミ をまげて

おいぎ"をします。

(3) い お 茶。

(4) お ミヤケ を 買っ て 帰ら ない け れ ば な ら ない。

(5) なく 沢山 食べてください。
 エンリョ

Lesson 146

D. Exercises in Writing System, continued.

(6) 大きな _____ を立てて食べます。
 オト

b. Read the following sentences and give a reading for the underlined words in KATAKANA.

(1) 日本には 色々の 迷信 が行なわれて
います。

(2) 日本人は 自然を 愛する国民です。

(3) 住所 姓名 をはっきり書いてください。

(4) 指で 数を 数える時には どうしますか。

Lesson 146

E. Cultural Notes

1. Unlucky numbers

To the Japanese, thirteen is not an unlucky number. An expression like "Friday, the 13th," conveys no meaning to the average Japanese. But there is a superstition about the use of the cardinal number "four" or rather its Japanese equivalent, "shi." This is because the Japanese word for "four" is a homonym of the word "death." Japanese hospitals have no No. 4 ward. For the same reason, visiting a family on the fourth of the month to congratulate them on the birth of a child is sedulously avoided.

2. Sets of things

In the West, things are usually counted by the dozen; a set of things belonging together, like a tea set, contains one dozen or half a dozen pieces. In Japan, things come in sets of five or sets of ten, for example, teacups for five persons or trays for ten persons.

e. Even and Odd Numbers

Gifts are customarily presented in odd numbers when there are less than ten. In fact, old-fashioned

Lesson 146

E. Cultural Notes, continued.

people carefully avoid making gifts of even numbers because of some old superstitious belief. But ten being the Japanese dozen, there is no objection to such figures as ten, twenty, thirty, forty, etc. Some articles such as pencils and bottles of beer, however, are often sold and bought by the dozen even in Japan.

4. Writing letters

Letters are usually written vertically beginning at the right-hand top corner. The body of a letter comes first, then the complimentary closing, the name of the sender, the date, and the name of the addressee. The envelope is superscribed, also in vertical columns, with the address and name of the addressee. On the back, to the left of the lower part, is written the address and the name of the sender of the letter with the date written just above. A formal Japanese letter is written on a roll of white Japanese paper (about 8 inches wide) with Chinese ink and brush. When a letter is written this way, it is folded or rather rolled up from the left-hand end, and then put in the envelope.

Lesson 146

E. Cultural Notes, continued.

Naturally enough, a Japanese envelope is oblong, usually 8.2 by 3.5 inches, with the flap at one end. Envelopes of white Japanese paper of fine quality are generally used for formal letter writing.

For everyday correspondence, however, a Western-style writing pad is used instead of a roll of paper. Both Western-style and Japanese-style envelopes are used for this purpose. Pen and ink are used instead of Chinese ink and brush. Postcards are used in the West, but it is not considered good form to use postcards for polite correspondence.

5. Counting Change

Suppose you buy 600 yen worth of articles at a store and pay for it with a thousand yen note. The shopkeeper will say to you, "1,000 yen minus 600 yen is 400 yen," and hand you 400 yen as your change.

6. ---HIN(PIN)

Suffix HIN(PIN) is used with numerals to give the meaning of "item, piece, course, etc." For example:

IPPIN - one piece

Lesson 146

E. Cultural Notes, continued.

NIHIN	-	two	piece
SAMPIN	-	three	piece
YOMPIN	-	four	"
GOHIN	-	five	"
ROPPIN	-	six	"
NANAHIN	-	seven	"
HACHIHING	-	eight	"
KYUUHIN	-	nine	"
JIPPIN	-	ten	"

7. --- KIRE

KIRE as a suffix used with numerals gives the meaning of "piece, slice."

Examples:

HITO-KIRE	-	one	slice
FUTA-KIRE	-	two	slices
MI-KIRE	-	three	slices
YO-KIRE	-	four	"
ITSU-KIRE	-	five	"
MU-KIRE	-	six	"
NANA-KIRE	-	seven	"

Lesson 146

E. Cultural Notes, continued.

YA-KIRE - eight slices

KU-KIRE - nine "

TO-KIRE - ten "

Lesson 146

F. Homework

1. Study the Narration thoroughly and memorize the vocabulary.
2. Read the Guide for Free Conversation and do the exercises given.
3. Learn to read and write the new Kanji.
4. Read the Cultural Notes.

KIRI

KIRI as a suffix used with numerals gives the meaning of "pieces, slices."

Examples:

ICHI-KIRI	-	one slice
FUTTA-KIRI	-	two slices
MI-KIRI	-	three slices
YO-KIRI	-	four "
ITSU-KIRI	-	five "
SHI-KIRI	-	six "
SHICHI-KIRI	-	seven "

Lesson 146

G. Word List

左 側	hidarigawa	left-hand side
姓 名	seimei	full name
姓	sei	surname
親 指	oyayubi	thumb
小 指	koyubi	small finger
指 を 折 る	yubi o oru	bend one's finger
くすり指	kusuriyubi	ring finger
手 まね	temane	gesture; signs
他 人	tanin	unrelated person; stranger; others
不 吉 な	fukitsu na	unlucky; ominous
迷 信	meishin	superstition
死	shi	death
き ら う	kirau	dislike
病 室	byooshitsu	sickroom; ward; sick bay
以 下	ika	below; less than
奇 数	kisuu	odd number
切 っ た 物	kitta mono	things which are cut
たくあん	takuan	pickled radish
三 切 れ	mikire	three slices (See Notes)

Lesson 146

G. Word List, continued.

身切れ	mi kire	cut the flesh
茶のみ	chanomi	teacup
そろいの	soroi no	set; uniform
一そろい	hito soroi	one set
五品	gohin	five pieces
輸出品	yushutsuhin	export goods
愛する	aisuru	love
不規則	fukisoku	irregular
草花	sooka; kusabana	flowers; flowering plants
床をあげる	toko o ageru	put bedding away
人さし指	hitosashi-yubi	index finger
中指	nakayubi	middle finger

Lesson 147

A. Narration

祭^{サイ}
日^{ジツ}

日本ほど祭^{サイ}日^{ジツ}の多い国は世界でもあまりないだろう。

お祭^{マツリ}の一つや二つない月はほとんどない。今そのおもな

ものをあげて見よう。

次の十一は全国的の祭^{サイ}日^{ジツ}として執^{シツ}行^{コウ}されている。それは

一月一日の元^{ガン}日^{ジツ}、一月十五日の成人の日、三月二十一日の春^{シュン}分^{ガン}の日、

四月二十九日の天皇誕生日、五月三日の憲法記^キ念^{ネン}日、五月五日の

子供の日、九月十五日の老人の日、九月二十三日の秋^{シュウ}分^{フン}の日、

十月十日の体育日、十一月三日の文化の日、十一月二十三日の

Lesson 147

A. Narration, continued.

勤^{キン}労感謝^{シヤ}の日である。元日はお正月とも言い、日本人にとって最も大切な日で、朝飯におとそを飲み、ぞうにを食^クべる。お正月のお祝いは大抵三日^ツ続き、明けましてお目^メでとう御^ゴざいます。昨年中は色々^{シヤ}とありがとう御^ゴざいました。今年も相^サ変^ヘらずどうぞよろしく^シと言^トつて年始にまわる。

この十一^{サイジツ}祭^サ日の外^{ソト}に五^{セツク}節^{セツク}句^ク（一月七日の若^ナ菜^ナの節^{セツク}句^ク、三月三日の桃^{モモ}の節^{セツク}句^ク、五月五日のしょうぶの節^{セツク}句^ク、七月七日の七夕^{タチバナ}祭^サ、九月九日の菊^{キク}の節^{セツク}句^ク）がある。三月三日の桃^{モモ}の

A. Narration, continued.

節句^{セツク}は普通 ひな祭^{ヒナマツリ}と呼ばれ、女の子は美しいひな人形を

かざって、その前で面白く遊ぶ。五月五日のしょうぶの節句^{セツク}は

たんごの節句^{セツク}とも言われ、男の子の節句^{セツク}で、家の外にこいのぼりを

立てる。

おぼんは陰曆^{インレキ}七月十三、十四、十五日の三日間にかけて行なわ

れる仏事で、昼は墓参^{ハカマイ}りをし、夜にはぼんおどり^{ボンドリ}をやつて大変

にぎわう。この外、地方の祭^{まつり}が数知れぬほどある。隅田川^{スミダ}の

川開^{ビラ}きも年中行事の一つである。これは七月の月の三番目の

土曜日に行なわれ、花火の打ち上げが呼物^{ヨビモノ}の一つになっている。



In May, it is Boys Festival time.



When Flying Carp pennants fly.

"Karuta" games at New Year's.



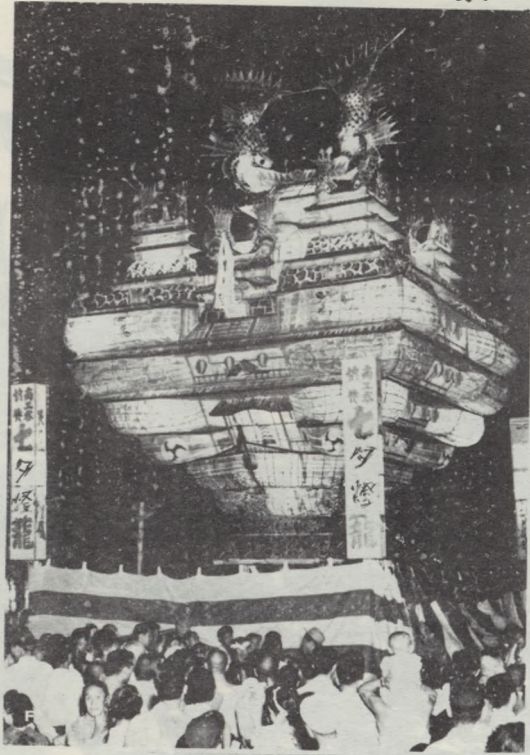
"Kakizome" calligraphy at New Year's Day.





東京の盆踊り

秋田県能代七夕祭



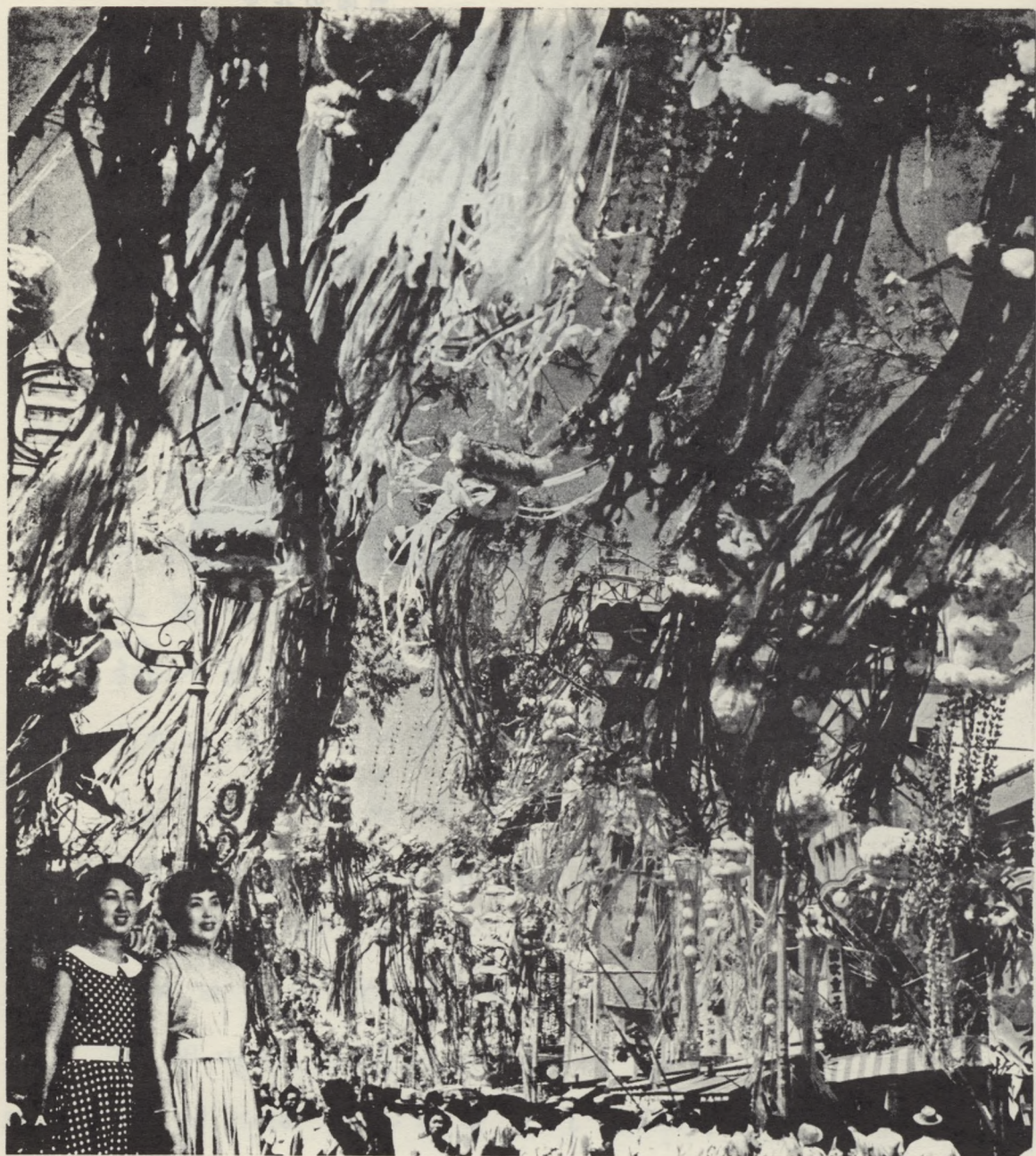
Awa odori dance in Tokushima



Japanese women reserve their best kimono for special occasions. During the New Year, which is the holiday of holidays, you will often see girls in beautiful kimono engaged in their traditional holiday pastime "hanetsuki," a badminton-like game played with battledores and shuttlecocks.



ひな祭



仙台の七夕祭

両国の花火



隅田川の川開き

Lesson 147

B. Audio-Lingual Drill

日本語で次の質問に答えてください。

1. 日本には^{サイ}祭日が多いですか。
2. 全国的の^{サイ}祭日として^{シヨウ}執^{コウ}行されているものを十一
言ってください(十一^{サイ}祭日)。
3. 元日には朝飯に何を食べて、何を飲みますか。
4. お正月のお祝いは大抵何日続きますか。
5. 年始にまわる時には何と言いますか。
6. 五^ゴ節^{セツ}旬^{ジュン}というのは何ですか、言ってください。
7. ^{ミモ}桃の節旬は普通何と呼ばれていますか。
8. その日にはどんな事をしますか。
9. しょうぶの節旬^{セツ}は普通何と呼ばれていますか。
10. その日にはどんな事をしますか。
11. おぼんはいつですか。
12. その日にはどんな事をしますか。
13. ^{スミ}隅田川の川開きはいつですか。
14. その日にはどんな事をしますか。

Lesson 147

C. Guide for Free Conversation and Exercise

1. Topics:

a. Talk about the following topics in Japanese with your classmates.

(1) The Nine Festivals

(2) The Five Annual Festivals

2. Exercise:

a. Interpretation Exercise

(1) Q: What is the most important day for the Japanese people?

A: 元日です。

(2) Q: What do they do on New Year's Day?

A: 元日の朝 おとそを飲み、ぞうにを食べます。大人は年始にまわります。

(3) Q: What is the "Obon Festival?"

A: インレキ 陰暦 七月十三、十四、十五日の三日間に
行なわれる仏事で、昼は墓参りをし、
夜はぼんおどりをして、にぎわいます。

Lesson 147

C. Guide for Free Conversation and Exercise, continued.

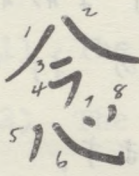
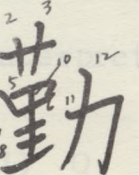
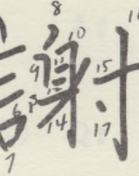
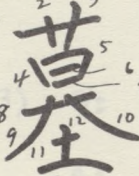
(4) Q: What is the "River Festival" on the Sumida River?

A: それは七月下旬に行なわれる年中行事の一つで、花火の打ち上げが呼物の一つになっています。

Lesson 147

D. Exercises in Writing System

1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
779 念 心	 心	ネン	<u>NEN</u> : thinking; idea; praying 記念日 <u>kinembi</u> : commemoration day; anniversary
780 勤 力	 力	キン つと(める)	<u>KIN</u> : <u>tsuto(meru)</u> : to work; be employed 勤労 <u>kinroo</u> : labor
781 謝 言	 言	シャ	<u>SHA</u> : thanks; apology 感謝 <u>kansha</u> : thanks; appreciation 勤労感謝 <u>kinroo kansha</u> の日 <u>no hi</u> : labor day
782 墓 土	 土	ボ はか	<u>BO</u> : <u>haka</u> : grave; tomb 墓参り <u>hakamairi</u> : visiting grave
祭 小	See Les 111	サイ まつ(る)	<u>SAI</u> : festival <u>matsu(ru)</u> : to enshrine; deify 祭日 <u>saijitsu</u> : holiday; festival day

Lesson 147

D. Exercises in Writing System, continued.

1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
元	See Les 33	ゲン ガン もと	GEN: GAN: moto: origin; root 元日 ganjitsu: New Year's Day
春	See Les 25	シュン はる	SHUN: haru: spring 春分 shumbun: vernal equinox
秋	See Les 25	シュウ あき	SHUU: aki: autumn 秋分 shuubun: autumnal equinox
形	See Les 83	ケイ ギョウ かたち かた	KEI: GYOO: katachi: shape; figure kata: model; form 人形 ningyoo: doll

Lesson 147

D. Exercises in Writing System, continued.

2. Exercises:

a. Write the underlined parts in Kanji.

(1) 日本人は自然を アイ する国民です。

(2) 日本人は指で カズ を カソ えます。

(3) ジュウショ セイメイ を はっきり

書いてください。

(4) 日本では昔から色々の メイシン

が行なわれています。

Lesson 147

D. Exercises in Writing System, continued.

b. Read the following sentences and give a reading for the underlined words in KATAKANA.

(1) 日本の十一祭日は 元日、成人の日、

春分の日、天皇誕生日、憲法記念日、

子供の日、老人の日、秋分の日、体育日、

文化の日、勤労感謝の日です。

(2) ひな祭には女の子は美しいひな人形

をかざって、その前で面白く遊びます。

(3) おぼんの時には 墓参りをします。

Lesson 147

E. Cultural Notes

1. Tanabata Matsuri (Star Festival)

This festival, perhaps the most romantic of all annual functions, owes its inception to a popular belief that two lovely stars Kengyuu (Altair) and Shokujo (Vega or Weaver Star), which are set apart on either side of the Milky Way, are said to have their joyous union on that single night of each year. The most usual way of celebrating this festival, particularly by young people, is by making offerings of melons, peaches, pears, and cakes to the stars in honor of their happy union. These offerings (usually made of paper) are hung on the innumerable branches of a bamboo which is set up in the garden. The bamboo is also adorned with long narrow strips of paper of various colors, on which are written poems associated with the romantic legend.

2. Bon Festival

It has been observed yearly in Japan on July 13, 14, and 15 by Buddhist families ever since the introduction of that faith from China. It is a reunion of the living with the spirits of the dead, a season of kindness and

Lesson 147

E. Cultural Notes, continued.

regard for the dead and of spiritual meditation. Its purpose is to perpetuate the memory of ancestors, to stimulate ancestor-worship and filial piety, and to serve as a reminder to those who observe the festival of what their forefathers have done for them.

At the graveyards, the 13th is a day of pious devotion to family ancestors and much incense is burned. As darkness sets in, more and more families arrive at the gravesides to invite the spirits to visit their old homes and to escort them thither. White lanterns are lighted throughout the cemeteries.

The Bon Odori (Bon Dance) is another feature of Obon. It is the community dance usually held on the last night of Obon to celebrate the return of the spirits of the dead. It is best seen in the country districts, where it is the most delightful event of the year for the young folks who gather at the grounds of the local shrine or temple and dance until late in the night. Dances and songs differ according to districts and symbolize their respective local traditions. Tooro-nagashi or lantern

Lesson 147

E. Cultural Notes, continued.

floating is the picturesque ending to the Obon service. To guide the ancestral spirits back to the other world, little floats are lighted with candles and floated down rivers or on the sea. Hundreds and thousands of such lighted floats are set off at one place and the people eagerly watch them float down the river or carried by the wind far away from the shore.

3. Shichi-go-san

A beautiful festival held on November 15 is the "Shichi-go-san," literally "Seven-five-three." On that day, parents with boys or girls of three years of age, boys of five, and girls of seven take them to visit the local shrine to express their thanks and gratitude to the tutelary deity that their children have reached these ages safely and to invoke future blessings.

4. Hana Matsuri (Buddha's Birthday)

The birthday of Shaka-muni, the founder of Buddhism, is celebrated throughout Japan on April 8. Every temple of note observes the ceremony of Kambutsu-e, or

Lesson 147

E. Cultural Notes, continued.

"Baptizing Ceremony of Buddha," which consists mainly in pouring "sweet tea" from tiny ladles over a small statue of the infant Buddha as an expression of devotion, and then drinking the tea.

5. Kawa-biraki

This is an ancient festival more in the nature of a carnival and it is held on the water usually on the third Saturday of July. In Tokyo it takes place on the Sumida River and is known as the "function for opening the Sumida River."

This festival has no religious significance, being merely designed to attract people to the river to enjoy the cool evening breezes and to stimulate the business of the restaurants, tea houses, etc., located there, under whose auspices it is held. One feature of the attraction is a display of fireworks. Boats lighted with scores of lanterns, some of them carrying geisha, singing and playing samisen, float idly on the river, presenting a picturesque scene. Thousands of people line the banks of the river and for miles around, the roofs of the houses and other places from

Lesson 147

E. Cultural Notes, continued.

which the scene can be viewed are crowded with spectators.

6. WAKANA or NANAKUSA NO SEKBU

The seventh day of January is known as Nanakusa (seven herbs) because of the special dish served on that day, a rice-gruel seasoned with Nanakusa, or seven kinds of early herbs.

7. Special New Year's Food

Special food is eaten during the New Year holidays, the first meal on New Year's Day being a great event. The special dish is ZOONI, a sort of broth containing MOCHI (rice-cakes) and vegetables. ZOONI is as imperative during the New Year holidays as is rice on any other day of the year. Many other delicacies are served, including KAZUNOKO (herring roe), which literally means "numerous children"; black beans, because the Japanese name for them (MAME) is pronounced in the same way, though written differently, as another Japanese word meaning "robust"; hulled dried chestnuts (KACHIGURI), to denote success, inasmuch as the word KACHI means "victory or triumph"; dried seaweed (KOMBU)

Lesson 147

E. Cultural Notes, continued.

for happiness; the lotus root, the lotus being a sacred plant which, though growing in muddy water, has its stems going straight upwards and bearing a pure white flower.

Besides the food mentioned, a ceremonial drink, TOSO, is served at this time in the belief that it possesses a preventive power against sickness in general. TOSO is a sweet SAKE(MIRIN) flavored with cassia bark and other spicy ingredients. MOCHI, a kind of rice-paste, made into flat, round or square cakes of many sizes, is eaten throughout the holidays.

Lesson 147

F. Homework

1. Study the Narration thoroughly and memorize the vocabulary.
2. Read the Guide for Free Conversation and do the exercises given.
3. Learn to read and write the new Kanji.
4. Read the Cultural Notes.

Lesson 147

G. Word List

祭 日	saijitsu	national holiday; festival
執 行 する	shikkoo suru	hold; perform
元 日	ganjitsu	New Year's Day
成 人	seijin	adult
春 分 の 日	shumbun no hi	Vernal Equinox Day
記 念 日	kinembi	commemoration day; anniversary
秋 分 の 日	shuubun no hi	Autumnal Equinox Day
勤 労 感 謝 の 日	kinroo kansha no hi	Labor Thanksgiving Day
お と そ	otoso	spiced sake
ぞ う に	zooni	rice cakes boiled with vegetables
年 始	nenshi	New Year's call
明 け ま い お 目 で と う	akemashite omedetoo	a Happy New Year
今 年 も 相 変 ら ず ど う ぞ よ ろ し く	kotoshi mo aikawarazu doozo yoroshiku	I beg you will con- tinue to favor me this year.
節 句	sekku	annual festival; fete
若 菜 の 節 句	wakana no sekku	Festival of Early Herb
勤 労	kinroo	labor; personal service

Lesson 147

G. Word List, continued.

感謝	kansha	thanks; gratitude
桃の節句	momo no sekku	Peach blossom feast
しょうぶ	shoobu	Iris
七夕祭	tanabata matsuri	Star Festival
菊	kiku	chrysanthemum
ひな祭	hina-matsuri	Doll Festival
ひな人形	hina ningyoo	doll
かざる	kazaru	decorate; exhibit
たんごの節句	tango no sekku	Boy's Festival
こいのぼり	koi nobori	paper carp
おぼん	Obon	Bon Festival; Feast of Lanterns
陰暦	inreki	lunar calendar
仏事	butsuji	Buddhist mass; Buddhist service
墓参り	hakamairi	visit to a grave
ぼんおどり	Bon Odori	Bon Dance
数知れぬほど	kazu shirenu hodo	innumerable; count- less number of
川開き	kawa-biraki	river fete
年中行事	nenjuu gyooji	annual events

Lesson 147

G. Word List, continued.

花 火	hanabi	fireworks
打ち上げ	uchiage	display; send up; shooting up
呼 物	yobimono	attraction; highlight; special feature
老人の日	roojin-no-hi	Senior Citizens' Day
体育日	taiikubi	Physical Education Day

Lesson 148

A. Narration

演劇 エンゲキ

日本の演劇 エンゲキ には 古典 テン として 能 ノヲ、狂言 キョウゴン、文楽 モンラク

(人形浄瑠璃 ジョウリ)、歌舞伎 カバキ、近代劇 ゲンゲキ として 新劇 シンゲキ、大衆劇 ダイシュゲキ

として 新派 シンハイ、新国劇 シンゲキ、軽演劇 エンゲキ、少女歌劇 カゲキ (宝塚 タマツカ、松竹 マツタケ)

などがある。

能 ノヲ は日本の演劇 エンゲキ では最も古いもので、屋根 ヤネ のある

専用舞台 センユウブタ で演じられ、仮面 カペン を使って、脚本 キヤクベン、音楽 ガク、演技 エンギ

などに独特の様式 ソナバツキ を備えた歌舞劇 カバキゲキ である。能 ノヲ の音楽 ガク

というのははやしと ハヤシ うたいの事である。

A. Narration, continued.

狂言キョウゴンというのには能ノウの一種で、喜劇キゲキ的なものである。狂言キョウゴン

にははやしハヤシがつかない。

文楽ギダクは義太夫ギダク節ブシという浄瑠璃ショウリを使って演エンじる

人形シバ芝居シバである。

歌舞伎カバキは三百年の歴史を持つもので、最も大衆に愛好

されているものである。歌舞伎カバキの伴奏バンソウは長唄ナガウタ又は浄瑠璃ショウリ、

三味線サミセン、はやしハヤシがこれをつかさどる。

新派シンハイというのは現在行なわれている演劇エンゲキの一種で、

明治時代に從來あった歌舞伎カバキと対立して発生し、歌舞伎カバキの

A. Narration, continued.

旧派に対する新派と俗称ショウされている。

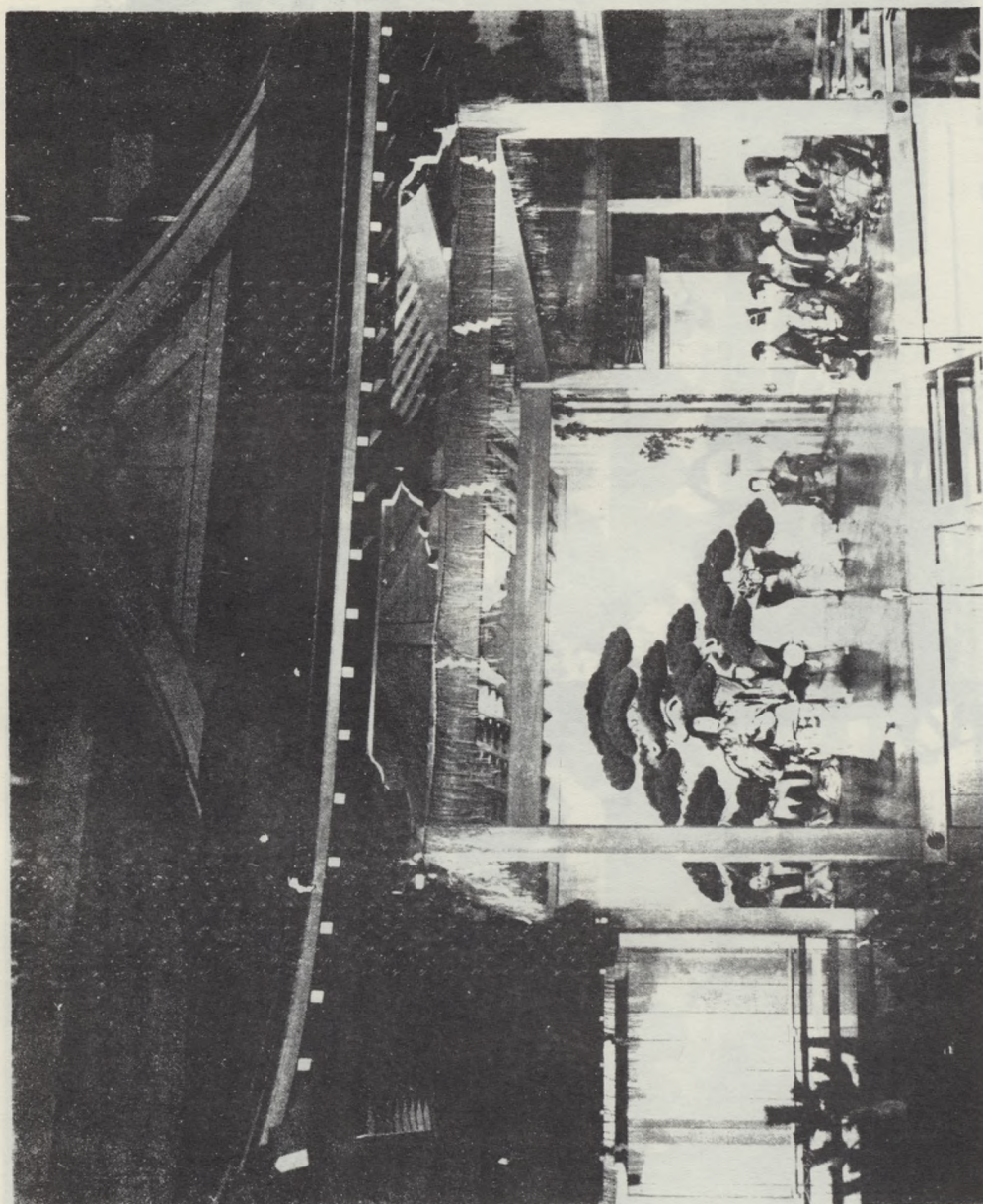
新劇ゲキというのは明治にはいつから西洋演劇エンゲキの影郷音エイキョウ

によって出来たもので、日本の歌舞伎カバキでもなければ新派でも

ない。シエツクスピアの様な西洋のドラマを日本語で

上演したものである。新国劇ゲキは沢田正二郎サワ ショウジロウの創立した劇団ゲキ

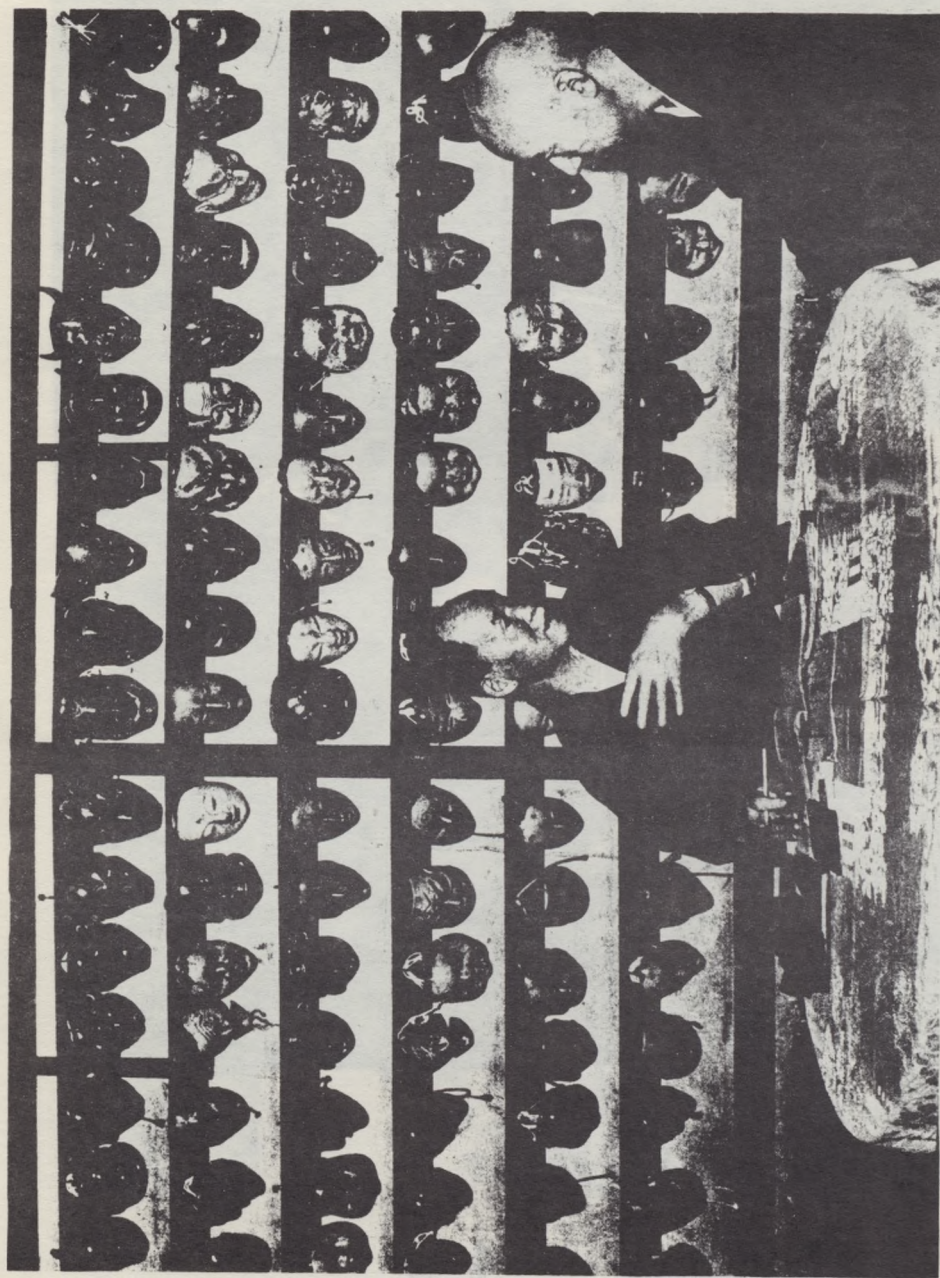
であって、剣劇ケンゲキの創始ソウとメロドラマをねらいとしたものである。



Noh Play



Noh drama, Japan's traditional mask-play



室町時代から江戸時代にかけて作られたとい
う狂言の面だけで120数種類ある（楽屋で）



“文楽”の一場面



*Scene from the Kabuki drama "Tuna-Benkei"
with "Hayashi-kata" in the background.*



A scene from a Kabuki play, traditional Japanese theater

Lesson 148

B. Audio-Lingual Drill

日本語で次の質問に答えてください。

1. 日本の演^{ゲキ}劇には 古典^{テン}として どんなのが ありますか。
2. 近代^{ゲキ}劇として どんなのが ありますか。
3. 大衆^{ゲキ}劇として どんなのが ありますか。
4. 能^{ノウ}は どこで 演じられますか。
5. 能^{ノウ}は どんな^{ゲキ}劇ですか。
6. 能^{ノウ}の 音楽^{ノウ}というのは 何ですか。
7. 狂言^{キョウ}というのは 何ですか。
8. 文楽^{ノウ}というのは どんなものですか。
9. 最も大衆に 愛好されているのは 何ですか。
10. 歌舞伎^{カブキ}の 伴奏^{バンソウ}は 何がつかさどりますか。
11. 新派^{ゲキ}というのは 何ですか。
12. 新劇^{ゲキ}というのは どんなものですか。
13. 新国^{ゲキ}劇^{ゲキ}というのは どんなものですか。
14. 新国^{ゲキ}劇^{ゲキ}は だれの 創^{ソウ}立した ものですか。

Lesson 148

C. Guide for Free Conversation and Exercise

1. Topics:

a. Talk about the following topics in Japanese with your classmates.

- (1) Japanese drama in general
- (2) Noh Play
- (3) KABUKI Play
- (4) Japanese musical instruments

2. Exercise:

a. Interpretation Exercise:

1. Q: What kind of Japanese drama is there?

A: 古典^{コテン}として 能^ノ、狂言^{キョウゲン}、文楽^カ、歌舞伎^{フキ}などがあり、
近代^{ゲキ}劇^キとして 新劇^{ゲキ}、大衆^{ゲキ}劇^キとして 新派^{ゲキ}、
新国^{ゲキ}劇^キ、軽演^{ゲキ}劇^キ、少女歌^{ゲキ}劇^キなどがあります。

2. Q: Where is the Noh play performed?

A: 屋根^{セン}のある 専用^{セン}舞台^{セン}で 演じ^{セン}られます。

3. Q: What is a Noh play?

A: 仮面^カを使って 脚本^{キヤク}、音楽^{カク}、演技^ギなどに
独特の様式^カを備えた 歌舞^カ劇^キです。

Lesson 148

C. Guide for Free Conversation and Exercise, continued.

4. Q: 日本の演劇^{ゲキ}の中で最も大衆に愛好されているものは何ですか。

A: It is Kabuki.

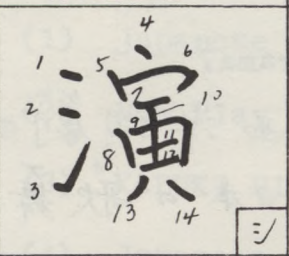
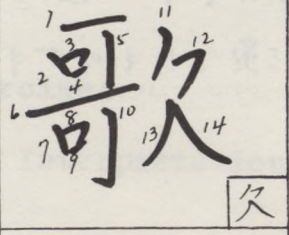
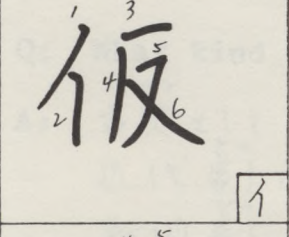
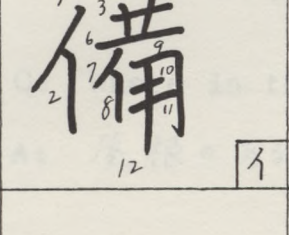
5. Q: What is so-called new drama?

A: 明治にはいつから西洋演劇^{ゲキ}の影響^{エイキョウ}によって出来たもので、日本の歌舞伎^{カキ}でもなければ新派でもないのです。西洋のドラマを日本語で上演したものです。

Lesson 148

D. Exercises in Writing System

1. KANJI

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
783 演		エン エン(じる)(ずる)	EN: EN (<u>jiru</u>)(zuru): to enact; to perform
784 歌		カ うた うた(う)	KA: uta: song uta(u): to sing 歌舞劇 <u>kabugeki</u> : operatic play
785 仮		カ ケ かり	KA: KE: kari: temporary; provisional 仮面 <u>kamen</u> : mask
786 備		ビ そな(える)	BI: <u>sona(eru)</u> : be prepared for; make prepara- tion for; be equipped with; possess
舞 舞	See Les 117	フ ま(う)	BU: ma(u): to dance 歌舞伎 <u>kabuki</u> : kabuki drama

Lesson 148

D. Exercises in Writing System, continued.

1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
楽	See Les 112	ラク ガク たの(しい)	RAKU: comfort GAJU: music tano(shii): happy; pleasant 音楽 <u>ongaku:</u> music
喜	See Les 68	キ よろこ(ぶ)	KI: yoroko(bu): rejoice; be happy 喜劇 <u>kigeki:</u> comedy

Lesson 148

D. Exercises in Writing System, continued.

2. Exercises:

a. Write the underlined words in Kanji.

(1) 日本では十一月二十三日は _____
キンロウ

_____の日とされています。
カンシャ

(2) 桃の節句には女の子はひな _____
ニンギョウ

をかざります。

(3) _____は日本人にとっては、一年中で
ガンジツ

最も大切な日です。

(4) 憲法 _____は日本では
キネンビ

全国的の _____とされています。
サイジツ

Lesson 148

D. Exercises in Writing System, continued.

(5) おぼんには _____ リをします。
ハ カ マ イ

(6) 三月二十一日は _____ の日とされ、
シュンガン

九月二十三日は _____ の日とされて
シュンガン
います。

b. Read the following sentences and give a reading for the underlined words in KATAKANA.

(1) 歌舞伎

(2) 演劇

(3) 音楽

Lesson 148

D. Exercises in Writing System, continued.

(4) 喜劇

(5) ^ハ能は 仮面 を使って 演いられます。

(6) 独特の 様式 を 備えています。

Lesson 148

E. Cultural Notes

1. Noh Drama

Noh is the oldest of the three major forms of classical Japanese drama. It traces its origin to the 13th century when various rituals and religious dances of the preceding eras were integrated and developed. Noh reached its present form in the early 15th century.

The Noh may be described as a solemn operatic performance consisting of HAYASHI (music) and dancing, accompanied by the recitation of UTAI, masks being used in the chief roles SHITE and TSURE, to indicate the characters portrayed. The UTAI, or recitative chants, form an integral part of the Noh and are as old as the original SARUGAKU. The Noh treat mostly of historical subjects and are strongly tinged with Buddhist views of life owing to the influence exercised by priests in their composition.

The stage of the Noh plays is characteristic in style and a brief description of it is necessary, as many of its elements appear in the KABUKI drama. It is 27 feet in width and 18 feet in depth, and is covered

Lesson 148

E. Cultural Notes, continued.

with a roof like that of a Shintoo shrine, supported by pillars at the four corners. Adjoining the stage on the left, as we face it, is a corridor connecting the stage with the greenroom, by which the actors enter or leave the stage and which is also used for part of the action of the drama. The sides of the stage are open and at the back is painted an idealized pine tree symbolic of the time when the Noh were performed outdoors on a lawn before a shrine with pine trees as a background.

Before the play begins, the orchestra seat themselves on the floor at the back of the stage facing the audience. The instruments used are hand drums, flutes, and larger drums. When the orchestra have taken up their position, the members of the chorus file in through a small door to the right of the stage and kneel in two rows on the right. The actors speak their individual parts, while the explanatory portions of the drama are chanted by the chorus.

2. KYOOGEN (Comic Interlude)

With the development of the Noh, there appeared a

Lesson 148

E. Cultural Notes, continued.

sister performance called KYOOGEN, which was the outcome of the comic element in the old SARUGAKU. The KYOOGEN are one-act comic interludes generally performed on the same stage as the Noh plays and in the intervals between the more serious Noh plays. Their purpose is to relax the strain on the nerves of the audience produced by the solemn Noh performances. The KYOOGEN are the only plays of old Japan which have no musical accompaniment and resemble European dramas in form.

3. JOORURI

Jooruri are dramatic ballads, written generally in alternate seven and eight syllabled lines, and sung or chanted to the music of the samisen. Their origin is traced to a palace attendant named Ono-no-Otsuu, who lived at the end of the 16th century and composed a dramatic ballad called Jooruri-hime Monogatari (Story of Lady Jooruri). This ballad recited the love affairs of the famous warrior Yoshitsune and a fictitious heroine of supreme beauty named Jooruri. It was set to music by Sawazumi-Kengyoo, who used the samisen for the first

Lesson 148

E. Cultural Notes, continued.

time for the musical accompaniment. This innovation enjoyed great popularity and henceforward this style of chanting came to be known as jooruri.

4. GIDAYUU

Towards the close of the 17th century, a great jooruri chanter, Takemoto Gidayuu (1651-1714), rose to fame in Osaka. He had a powerful voice of good tone and his style of chanting jooruri differed from that in vogue. His fame gradually spread throughout Japan, and, as time passed, his school gained so many disciples that at last almost all jooruri reciters adopted his style and the jooruri itself became the Gidayuu.

The great popularity of the Gidayuu school was largely owing to the excellent jooruri written by Chikamatsu Monzaemon, who has already been referred to as a writer for the Kabuki theater. Chikamatsu wrote more than one hundred dramas, historical and domestic.

5. Bunraku

The puppet drama is a synthetic art, combining the

Lesson 148

E. Cultural Notes, continued.

manipulation of the puppets, the singing of the choruses, and the playing of the accompaniment.

Today puppet plays are occasionally performed in Tokyo. In Osaka there is a puppet theater called the Bunraku-za--the only theater of its kind in Japan--which is said to have been established by an amateur jooruri chanter named Uemura Bunrakuken, about one hundred years ago.

The puppets are of two kinds, small and large, the small not more than one foot high and operated from above with strings, which are assumed to be invisible, and the large ones at least two-thirds of life-size. When worked by skillful operators they have for the audience all the appearance of human beings. Each puppet requires one operator-in-chief and two assistants. The chief operator is generally very gaily apparelled, but the assistants wear black hoods and robes to make them inconspicuous. The operator-in-chief wears high clogs to give them the extra height necessary for holding the figure upright.

Lesson 148

E. Cultural Notes, continued.

6. KABUKI

As the Noh drama developed under the fostering care of the feudal daimyoo, it became too aristocratic and solemn for the common people to find any entertainment in it. There was, thus, a great tendency for a popular stage art to appear, and it was the KABUKI drama which met the demand. It developed into its present form in the 17th century. In its earliest days, it was performed by a troupe of women and later women were banned by the Shogunate to take part. Since, it has crystallized into its present form and it has been performed exclusively by men.

In 1960, a troupe including many of Japan's leading KABUKI actors toured the United States as part of the Japan-United States Centennial celebration.

7. SHIMPA (New School)

Serving as a bridge between the KABUKI and the modern drama in the Western style is a group called Shimpa, which was founded toward the end of the 19th century.

Shimpa has its roots in the Kabuki tradition--originally,

E. Cultural Notes, continued.

for instance, it was performed only by male actors--but it is now a distinct form of its own with a natural style of acting. The action is usually set among the common people and the cast includes actresses as well as actors.

8. Shingeki (New Drama)

Drama in the Western style is presented by a number of theatrical troupes. These first appeared about thirty years ago and today command a considerable following, especially among younger people. Their repertoire is extremely wide, ranging from the classics of such masters as Shakespeare, Moliere, Ibsen, and Chekhov to modern plays by contemporary playwrights, both Japanese and foreign.

The kinds and percentage of public performances given at the principal theaters in Tokyo and Kansai cities in 1950 were as follows:

Bunraku	8%
Kabuki	37%
Shimpa	27%
Shingeki	15%

Lesson 148

E. Cultural Notes, continued.

Light Musical Plays 3%

Opera and Girls' Opera 10%

9. Noh Masks

Collecting Noh masks can become a novel and interesting hobby. These masks hung on the walls will enliven a room and provide a fertile topic of conversation. They can also be sent to friends as unique presents.

In the Noh, masks were originally used instead of makeup. Some of them have been carved by renowned artisans and are rare works of art. OKINA (old man), young man, beautiful woman, and HANNYA (demon) are some of the more familiar types of Noh masks.



つづみ

花柳界最高の格式を誇る東京の新橋芝居の中で、囃し方を代表する住田流鼓のいせ子さん。たゆまぬ芸への精進が東をどりの舞台にけらんと花ひらきます



三味線

三味線
歌
謡
の
名
曲
集
第
一
巻
三
味
線
の
名
曲
集
第
一
巻



Lesson 148

F. Homework

1. Study the Narration thoroughly and memorize the vocabulary.
2. Read the Guide for Free Conversation and do the exercises given.
3. Learn to read and write the new Kanji.
4. Read the Cultural Notes.

Lesson 148

G. Word List

演劇	engeki	play; drama
古典	koten	classics; classical drama
能	Noh	Noh play
狂言	kyoogen	Noh comedy
人形浄瑠璃	ningyoo jooruri	puppet ballad drama
近代劇	kindaigeki	modern drama
新劇	shingeki	new drama
大衆劇	taishuugeki	popular drama
新派	shimpa	new school (play)
新国劇	shinkokugeki	Shinkoku drama
輕演劇	kei-engeki	light drama
少女歌劇	shoojo kageki	young girls' opera
專用	sen-yoo	exclusive
演じる	enjiru	perform; play
仮面	kamen	mask
脚本	kyakuhon	script; scenario; play
音楽	ongaku	music
演技	engi	acting; performance
歌舞劇	kabugeki	opera; operatic play

Lesson 148

G. Word List, continued.

はやし	hayashi	orchestra; musical accompanist
うたい	utai	chanting
舞台	butai	stage
喜劇的な	kigekiteki na	comic
義太夫節	gidayuu-bushi	GIDAYUU recital
浄瑠璃	jooruri	ballad drama
愛好する	aikoo suru	love; fond of
伴奏	bansoo	accompaniment
長唄	Nagauta	Nagauta music
三味線	samisem	Japanese musical instrument (Shamisen)
つかさどる	tsukasadoru	conduct; take charge of
従来	juurai	up to now; heretofore
対立する	tairitsu suru	be opposed to
発生する	hassei suru	come into existence; spring up
旧派	kyuuha	old school
俗称される	zokushoo sareru	be commonly called
ドラマ	dorama	drama
上演する	jooen suru	present; put on the stage

Lesson 148

G. Word List, continued.

劇 団	gekidan	dramatic company; troupe
剣 劇	kengeki	sword-fighting play
創 始	sooshi	creation; origination
メロドラマ	merodorama	melodrama
ねらい	nerai	aim

A. Narration

美術

日本の原始時代の文化は縄文式土器（じょうもんしき）が使われて

いた時代から始まっている。土器の表面に縄目（なづめ）の文様（もんよう）が

あるので、縄文土器（じょうもんしき）と言う。紀元前二世紀前後のころ、

金属器と弥生式土器（やよいしき）とよばれる土器とをもったいわゆる弥生式

文化がアジア大陸から伝えられた。

仏教が日本に伝来してから寺院、仏閣（ぶつかく）の建立（けんりゅう）が

発達し、中でも法隆寺（りゅうじう）は世界最古の木造建築物とされている。

八世紀ごろは仏像彫刻（ぶつやうこく）の黄金時代（おうごんじだい）と言われている。十一世紀

Lesson 149

A. Narration, continued.

にはいつてから、浄土教じょうどけうの隆盛りゆうせいに伴い、阿弥陀堂あみだだうが多く建てられる様になった。平等院鳳凰堂びやうどうほうおうだうもこの時代に建てられた

ものである。又この時代、貴族の住宅建築として寝殿造しんてんつくり

という様式が発達した。絵画かいがでは大和絵やまとや絵巻物まきものが

発達した。十四世紀にはいつてからは墨絵すみえが全盛ぜんせいをきわめ、

彫刻てうこくでは仏像彫刻ぶつぞうてうこくに代って能面のうめんが彫刻界てうこくかいを代表する

様になった。

浮世絵うきえの創始そうしを見たのは十七世紀の中ごろで、

庶民生活しよみんせいかつや風俗、俳優はいゆうの姿すがた、風景などを豊かな色彩しきさいを

Lesson 149

A. Narration, continued.

もってえがいたものである。
浮世絵の有名な大家は、美人画で
有名な歌麿、役者の似顔絵で有名な豊国や写楽、
富山獄三十六景で有名な北斎、東海道五十三次で有名な
広重などである。これらの浮世絵の多くは木版画となつて
いる。



縄文土器（四千年位前に出来たもの）



縄文土器（四千年以上）



法隆寺



寝殿造配置図



"Phoenix Hall" of the Byōdōin Temple, Uji

宇治の平等院鳳凰堂



木造の 仏 像



A Yama image, a National
Treasure, engraved by Unkei,
one of the best sculptors in the
Kamakura Era (12 century).

A Buddha image sculptured
in the Kamakura period.





"Kyoto," by Hiroshige



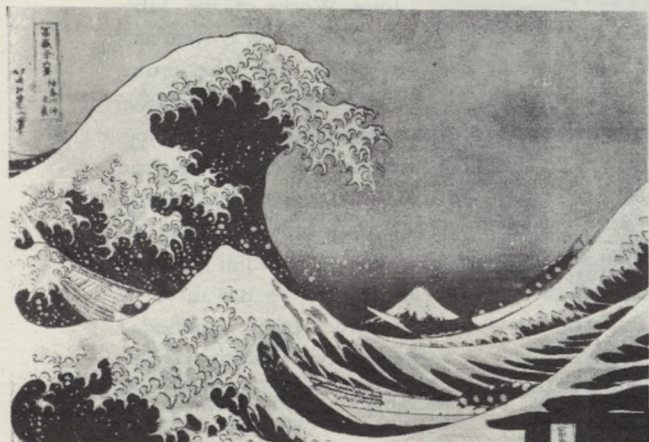
21. HIROSHIGE & TOYOKUNI III

From the series entitled "Joint Works of the Fifty-three Tokaido Way-stations." Two artists drew the prints. Here Hiroshige's contribution was the landscape at the top, showing the Kanazawa road as seen from Hodogaya and Mt. Fuji appearing at the horizon. Toyokuni III (usually referred to nowadays by his earlier name, Kunisada) drew the two Tokaido travelers in the lower part of the print: a woman and her palanquin, left, and a young boy pilgrim with his begging-scoop, right.

Publisher Marukyu, 1854

両国橋夕陽

舟北舟南



Woodblock print of Mt. Fuji
by Hokusai



The "Red Fuji" by Hokusai

Illustration of Otani Oniji II as Yakko-Edobei from SHARAKU, by Elise Grilli, © 1962 by Zokeisha. Reprinted by permission of Crown Publishers, Inc.



楽 写

Lesson 149

B. Audio-Lingual Drill

日本語で次の質問に答えなさい。

1. 日本の原始時代の文化は、いつごろから始まっていますか。
2. ^{ジョウ モン}縄文式土器と言うのは、どんな土器ですか。
3. ^{ヤ ヨイ}弥生式文化は いつごろ、どこから伝えられましたか。
4. 世界最古の木造建築物は何ですか。
5. 伝教が日本に伝来してから、何が発達しましたか。
6. 八世紀ごろは、何の^{オウゴン}黄金時代とされていますか。
7. ^{ジョウ}浄土教の^{リュウ セイ}隆盛に伴って ^{イモチ}何が多く建てられる様になりましたか。
8. 十一世紀ごろ建てられた有名な寺院は何ですか。
9. この時代、貴族の住宅として どんな様式の建築が発達しましたか。
10. この時代、^{カイ ガ}絵画では 何のものが発達しましたか。
11. ^{スミ}墨絵が^{セイ}全盛をきわめたのは、いつごろですか。
12. 十四世紀には^{チョウ コク}彫刻では ^{ゾウ ショウ コク}仏像彫刻に代って ^カ何が出来る様になりましたか。

Lesson 149

B. Audio-Lingual Drill, continued.

13. ^{ウキ ヨ} 浮世絵 ^{ソウ シ} の創始を見たのは、いつごろですか。
14. ^{ウキ ヨ} 浮世絵とは、どんな絵ですか。
15. 美人画の大家は、だれでしたか。
16. ^{ニ ガ オ} 役者の似顔絵で有名なのは、だれですか。
17. ^{ホク サイ} 北斎は、何で有名ですか。
18. ^{ヒロ シゲ} 広重は、何で有名ですか。

Lesson 149

C. Guide for Free Conversation and Exercise

1. Topics:

a. Talk about the following topics in Japanese with your classmates.

- (1) Japanese paintings and drawings.
- (2) Japanese sculpture.
- (3) Japanese architecture.

2. Exercises:

a. Interpretation Exercise.

(1) Q: What is the oldest wooden structure in the world?

A: 法隆寺^{リョウウ}が世界最古の木造建築物とされています。

(2) Q: What developed after Buddhism was introduced to Japan?

A: 寺院、仏閣^{カク}の建立^{コンリョウ}が栄達しました。

(3) Q: When did the black and white drawing attain the highest stage of prosperity?

A: それは十四世紀にはいつてからです。

Lesson 149

C. Guide for Free Conversation and Exercise, continued.

(4) Q: What kind of drawing is Ukiyoe?

A: 庶民^{シヨミン}の生活^{セイカク}や風俗^{フウソク}、俳優^{ハイユウ}の姿^{スサツ}、風景^{フウケイ}などをも豊かな色彩^{サイサイ}をもってえがいたものです。


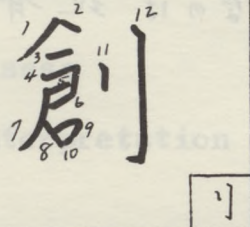
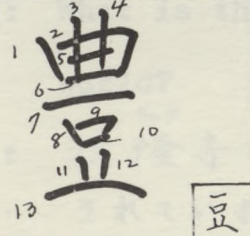
(5) Q: Who was famous for thirty-six scenes of Mt. Fuji?

A: 富嶽^{フツカク}三十六景^{サンジュウロクケイ}で有名なのは北斎^{ホクサイ}でした。

Lesson 149

D. Exercises in Writing System

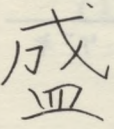
1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
787 黄		オウ コウ キ	OO: KOO: ki: yellow
788 創		ソウ	SOO: beginning; wound 創始(する) <u>sooshi(suru)</u> : origination (to originate)
789 曲		ホウ ゆた(か)	HOO: <u>yuta(ka)</u> : rich; abundant
金	See Les 24	キン コン(ゴン)	KIN: gold KON(GON): gold かね metal; money 黄金 <u>oogon</u> : gold

Lesson 149

D. Exercises in Writing System, continued.

1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
	<p>See</p> <p>Les 129</p>	<p>セイ</p> <p>ジョウ</p> <p>さかり</p> <p>も(る)</p> <p>さかん</p>	<p><u>SEI</u>:</p> <p><u>JOO</u>:</p> <p>sakari: height; zenith</p> <p>mo(ru): to pile up</p> <p>sakan: flourishing; vigorous</p> <p>隆盛 <u>ryuusei</u>: flourishing</p>

Lesson 149

D. Exercises in Writing System, continued.

2. Exercises:

a. Write the underlined words in Kanji.

(1) 今日 日本で 最も 大衆的な _____
エンゲキ

は _____ です。
カブキ

(2) 能 は _____ を かぶって _____ いられます。
カメン エン

(3) 狂言 は _____ 的なものです。
キゲキ

(4) _____ が 好きです。
オンガク

Lesson 149

D. Exercises in Writing System, continued.

b. Read the following sentences and give a reading for the underlined words in KATAKANA.

(1) 仏教の 隆盛 に 伴 い、寺院 の
建立 が 発 達 しました。

(2) 八世紀は 彫刻 の 黄金時代 と
言われています。

(3) 浮世絵 の 創始 を 見たのは
十七世紀の中ごろです。

(4) 豊 かな 色彩 を もっ て え が か れ て
います。

Lesson 149

E. Cultural Notes

1. Japanese Painting

Previous to the introduction of Buddhism the art of painting in Japan had made but little progress. It was from China that Japan derived her first great inspiration in art, along with her first lessons in Buddhism, and naturally, therefore, her first efforts in art were of a religious nature.

Japanese painting entered upon a stage of great development in the Heian Period (784-1192). A notable development of the period was the progress made by secular art as distinguished from religious painting. This may be seen in the NISE-E or portraits and in the scrolls illustrating stories (EMAKIMONO). One of the most celebrated of the latter is the series by Takayoshi, illustrating the GENJI MONOGATARI, a novel written by Murasaki Shikibu, a celebrated authoress of the Heian Period. The demand for landscape paintings grew in the Heian Period and many scenes from nature were painted on the sliding doors of the Imperial Palace and on folding screens. The decline of Chinese influence during the period is also to be noted,

Lesson 149

E. Cultural Notes, continued.

the development of Japanese art culminating in the Kamakura Period in the creation of a purely Japanese style (YAMATO-E) in contradistinction to the Chinese style (KARAE).

The Kamakura Period (1192-1333) may be regarded as an extension of the Heian Period, with its technique polished and refined. Both the secular and religious paintings of this period show an improvement in artistic quality, and the Japanese style gradually came to perfection.

The middle of the Kamakura Period had already seen the rise of the Chinese style, and, in the Muromachi Period (1333-1573), it was in a flourishing condition, side by side with the Tosa school, which was producing great masters like Yukimitsu, Yukihiro, and Mitsunobu. But Mitsunobu was the last of the masters of YAMATO-E, for from that time this style began to decline.

SUMI-E, the delicate style of brush painting with black ink, was developed in the Muromachi Period (1333-1573). It originated with the Buddhists of the Zen sect who were familiar with the art of the Chinese Ming Dynasty.

Lesson 149

E. Cultural Notes, continued.

The Momoyama Period (1573-1603), which followed, was a time of transition. It was also a period of great artistic sophistication. Artists expressed themselves in bright colors and elaborate designs. Gorgeous folding screens were introduced.

The Ukiyo-e school first made its appearance in the early days of the Edo Period (1603-1867). It aimed at depicting the social life of the day, particularly of the lower classes. It is somewhat different from the so-called genre pictures which had been in vogue much earlier, being principally the work of artists of the YAMATO-E school, who were fond of painting historic scenes. The genre pictures were intended for the delectation of the upper strata of society, not for the populace. The Ukiyoe school, on the other hand, aimed at providing scenes of daily life for the lower classes in the form, at first, of illustrations for story books, and later of independent prints.

It is indeed difficult to select any single individual as the originator of Ukiyo-e, but Hishikawa

Lesson 149

E. Cultural Notes, continued.

Moronobu, who appeared in the Genroku age (1688-1703), was the first great master who contributed to the development of the Ukiyo-e school. Most of Moronobu's pictures were drawn for engraving on wood-blocks, but he also left some excellent paintings, an examination of which makes it clear that he must have first studied the Tosa and Kanoo styles before working out his own style. As the production of color-prints progressed, Ukiyo-e grew more popular, especially in Edo. Suzuki Harunobu (1724-1770) specialized in the production of Azuma Nishikie, and after him came Kitagawa Utamaro, Saitoo Sharaku, Utagawa Toyokuni, Katsushika Hokusai, and Andoo Hiroshige, all of whom won great popularity for their color-prints.

2. Sculpture

The art of sculpture in Japan, previous to the Meiji Era, was practically confined to the carving of Buddhist images, although images of national deities and portrait statuary were occasionally produced. The powerful influence which Buddhism had begun to exercise is shown by the specimens of sculpture in the Nara Period (710-784)

Lesson 149

E. Cultural Notes, continued.

that have come down to the present time. Foremost among the excellent works of the period is the colossal figure of Buddha in the Toodaiji Temple at Nara, known as the "Nara no Daibutsu," a work which was completed in 749 A.D.

Japanese sculpture made a fair growth in the Nara and Heian Period, but it attained its highest realistic development in technique in the Kamakura Period, when it freed itself from Chinese influence. The age produced many great sculptors, Unkei, Kaikei, and Tankei being most influential. The Nioo (two Deva Kings) who guard the Nandaimon Gate of the Toodaiji Temple are said to be the joint productions of Unkei and Kaikei.

Much progress was also made in the art of casting bronze images. The Great Buddha of Kamakura is eloquent proof of this fact.

The Kamakura Period may be regarded as the golden age of the art of sculpture in Japan, and practically no further development in this field was found later. The Muromachi period which followed witnessed the rise of the Zen-shuu sect of Buddhism, which does not attach so much

E. Cultural Notes, continued.

importance to the production of fine images as the other sects. It was natural, therefore, that religious sculpture should fall into decay, a decay which continued into the Momoyama and Edo Period, when the only activity in this form of art was the carving of masks for the Noh drama.

However, for the decline of religious sculpture after the Muromachi Period there was some compensation in the rise of decorative sculpture for architectural purposes. The handsome palaces built in the period brought into being what was known as "temple carving," this being the carving of human figures, birds, animals, flowers, etc., in the form of pictorial designs. Among the temple carvers, Hidari Jingoroo is most popular.

The sculptural art during the Edo Period was in the hands of mere craftsmen and not of artists in the strict sense of the term. With the advent of the Meiji Era came a turning point in the history of Japanese sculpture which resulted from the introduction of Western-style technique, the invitation of able Western artists and various other factors.

Lesson 149

F. Homework

1. Study the Narration thoroughly and memorize the vocabulary.
2. Read the Guide for Free Conversation and do the exercises given.
3. Learn to read and write the new Kanji.
4. Read the Cultural Notes

Lesson 149

G. Word List

原始時代	genshi jidai	primitive age
絵画	kaiga	drawings; paintings
縄文式	joomon-shiki	straw-rope pattern
土器	doki	earthenware
弥生式	yayoi-shiki	Yayoi style
文様	monyoo	pattern
後代	koodai	posterity
寺院	jiin	Buddhist temple
仏閣	bukkaku	Buddhist temple
建立	konryuu	construction
木造建築物	mokuzoo kenchikubutsu	wooden building; wooden structure
仏像	butsuzoo	image of Buddha
彫刻	chookoku	carving; sculpture
黄金時代	oogon jidai	golden age
浄土教	joodokyoo	Joodo sect
隆盛	ryuusei	prosperity
阿弥陀堂	amida-doo	Amida hall
貴族	kizoku	nobility
建築	kenchiku	construction
寝殿造り	shinden-zukuri	Shinden-form of architecture

Lesson 149

G. Word List, continued.

大和絵	yamato-e	Yamato-e painting; picture representing things Japanese
絵巻物	emakimono	picture scroll
墨絵	sumie	black and white drawing; Indian-ink drawing
全盛をきわめる	zensei o kiwameru	attain the highest stage of prosperity
能面	noomen	Noh mask
彫刻界	chookokukai	sculpture circle
浮世絵	ukiyo-e	genre picture
豊かな	yutaka na	rich
色彩	shikisai	color
えがく	egaku	draw; paint
大家	taika	great master; authority
美人画	bijinga	drawing of beautiful girls
似顔絵	nigao-e	portrait
富嶽	Fuugaku	Mt. Fuji
三十六景	sanjuu rokkei	36 scenes
東海道五十三次	Tookaidoo gojuu- san tsugi	53 stages on the Tookaidoo highway

Lesson 149

G. Word List, continued.

木版画	mokuhanga	wood-block printing
文化	bunka	culture; civilization
表面	hyoomen	surface
綱目	nawame	impression of straw rope; bonds
紀元前	kigen-zen	B. C.
前後	zengo	about; approximately
金属器	kinzokuki	metal ware
いわゆる	iwayuru	so-called

Lesson 150

A. Narration

茶道、華道、盆栽

日本の伝統芸術として茶道、華道がある。

茶道というのは茶の湯の道で、それを通じて精神を

修練し、交際礼法を修得する事である。現在では、客を

茶室に招いて、抹茶を立ててすすめる女子の作法として

おもに行なわれている。茶の湯の流派には表千家、

裏千家、江戸千家、遠州流などがある。

華道というのは活花の道であって、木の枝や草花

などを花器にさし、その中に自然の美を表わす芸術であって、

Lesson 150

A. Narration, continued.

各種（ニ子から三子）の流派がある。

そのおもなものには

池坊^{イケノボウ}

を始め、小原流、草月会などがある。

活花^{イケバナ}の

様式にも立花^{リツカ}、生花^{セイカ}、なげ入れ、もり花^{バナ}などがある。

盆栽^{ボンサイ}は日本の創始^{ソウ}した芸術で、草木を小さな鉢^{ハチ}に

植え、その生育する力を利用して適切な培養^{バイ}と矯姿^{キョウシ}を

行ない、長く生命を持続^{ゾク}させて、自然美を表現させるのである。

そして、これを室内の観賞物^{ショウブツ}とする。
盆栽^{ボンサイ}は近年では

外国にも進出して、合衆国でも展覧会がしばしば開催^{カイサイ}されて

いる。

Lesson 150

B. Audio-Lingual Drill

日本語で次の質問に答えてください。

1. 日本の伝統芸術としてどんなものがありますか。
2. 茶道というのとは何ですか。
3. 今日ではおもにどんなに行なわれていますか。
4. 茶の湯ユの流派にはどんなものがありますか。
5. 華道カというのとは何ですか。
6. 華道のおもな流派にはどんなものがありますか。
7. 活花イケバナの様式にはどんなものがありますか。
8. 盆栽ボンサイはどんな芸術ですか。
9. 盆栽は日本の創始ツキした芸術ですか。
10. 盆栽はおもに室内の観賞物ショウとするものですか。
11. 盆栽は近年では外国にも進出しましたか。
12. 合衆国ではしばしば展覧会が開催サイされますか。

Lesson 150

C. Guide for Free Conversation and Exercise

1. Topics:

a. Talk about the following topics in Japanese with your classmates.

- (1) The tea ceremony.
- (2) Flower arrangement.
- (3) Bonsai.

2. Exercise:

a. Interpretation Exercise.

(1) Q: What is the art of the tea ceremony?

A: 精神を修練し、交際礼法を修得する事です。

(2) Q: For what purpose is the tea ceremony performed today?

A: 現在では客を茶室に招いて^{アッチャ}抹茶を立てすすめる女子の作法として行なわれています。

(3) Q: What is the art of flower arrangement?

A: 木の^{エダ}枝や草花などを花器にさし、その中に自然の美を表わす芸術です。

Lesson 150

C. Guide for Free Conversation and Exercise, continued.

(4) Q: Is the art of Bonsai very popular in the United States?

A: はい、近年では 米国人も ^{ボン} ^{サイ} 盆栽に ^シ ^ミ 趣味を持つ様になり、展覧会 がしばしば"開催"されています。

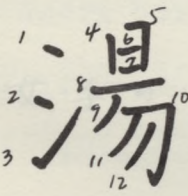
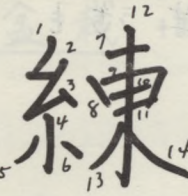
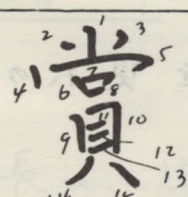
(5) Q: What are the traditional arts of Japan?

A: 茶道、^カ 華道、^{ボン} ^{サイ} 盆栽 などです。

Lesson 150

D. Exercises in Writing System

1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
790 湯	 シ	トウ ユ	TOO: yu: hot water 茶の湯 cha-no-yu: tea ceremony
791 練	 系	レン ね(る)	REN: ne(ru): to knead; to temper; to train; to polish up 修練 shuuren: training
792 賞	 貝	ショウ	SHOO: prize; award; reward 観賞する kanshoo suru: admire; enjoy
作	See Les 36	サク サ つく(る)	SAKU: SA: tsuku(ru): to make; to cultivate 作法 saho: etiquette; manners
継続	See Les 122	ゾク つづ(く)	ZOKU: tsuzu(ku): to continue 持続する jizoku suru: to continue; maintain; to sustain

Lesson 150

D. Exercises in Writing System, continued.

2. Exercises:

a. Write the underlined words in Kanji.

(1) ハ世紀は の
 チヨウコク オウゴン ジダイ

と 言われています。

(2) このごろでは 日本人の生活も 非常に
 になりました。
 ユダ

(3) 浮世絵の を見たのは
 ソウシ
 十七世紀の中ごろです。

(4) ^{スミ}墨 絵が を きわめたのは
 ゼンセイ

十四世紀ごろです。

Lesson 150

D. Exercises in Writing System, continued.

b. Read the following sentences and give a reading for the underlined words in KATAKANA.

(1) 現在では 茶の 湯 は おもに

女子の 作法 として 行なわれています。

(2) 盆栽 は 室内の 観賞物 とします。

(3) 精神 を 修練 する。

(4) 長く 生命 を 持続 させる。

Lesson 150

E. Cultural Notes

1. Tea Ceremony

The ceremony, referred to as CHANOYU in Japan, is an aesthetic pastime peculiar to Japan that features the serving and drinking of MATCHA, a powdered green tea. This ceremony, which dates back to the 15th century, is something more than a refined form of taking refreshment. Its purpose and essence are difficult to express in words. It will be helpful to remember that the ceremony was developed under the influence of Zen Buddhism, the aim of which is, in simple terms to purify one's soul by becoming one with nature. In addition, CHANOYU is an embodiment of the Japanese people's intuitive striving for recognition of true beauty in plainness and simplicity. Such terms as calmness, rusticity, gracefulness, or the phrase "aestheticism of austere simplicity and refined poverty," may help to define the true spirit of CHANOYU. For instance, the strict canons of CHANOYU etiquette, which may seem to be burdensome and meticulous at first glance, are in fact minutely calculated to achieve the highest possible economy of movement and indeed is pleasing for the initiated to witness, especially

Lesson 150

E. Cultural Notes, continued.

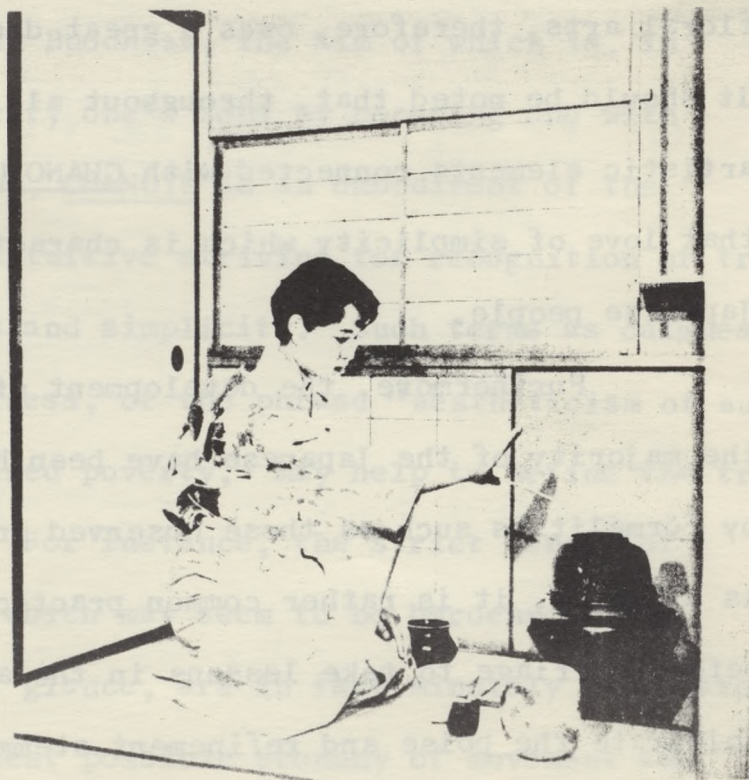
when performed by experienced masters.

CHANOYU has played an important role in the artistic life of the Japanese people, since, as an aesthetic pursuit, it involves the appreciation of the room in which it is held, the garden attached to the room, the utensils used in serving the tea, and the decor of the setting, such as a hanging scroll or an ikebana. The development of Japan's architecture, landscape gardening, ceramics and the floral arts, therefore, owes a great deal to the tea ceremony. It should be noted that, throughout all these and other artistic elements connected with CHANOYU, there prevails that love of simplicity which is characteristic of the Japanese people.

Furthermore, the development of daily manners of the majority of the Japanese have been basically influenced by formalities such as those observed in the CHANOYU ceremony. As a result, it is rather common practice for young ladies before marriage to take lessons in the art in order to cultivate the poise and refinement stemming from CHANOYU etiquette.



The traditional tea ceremony



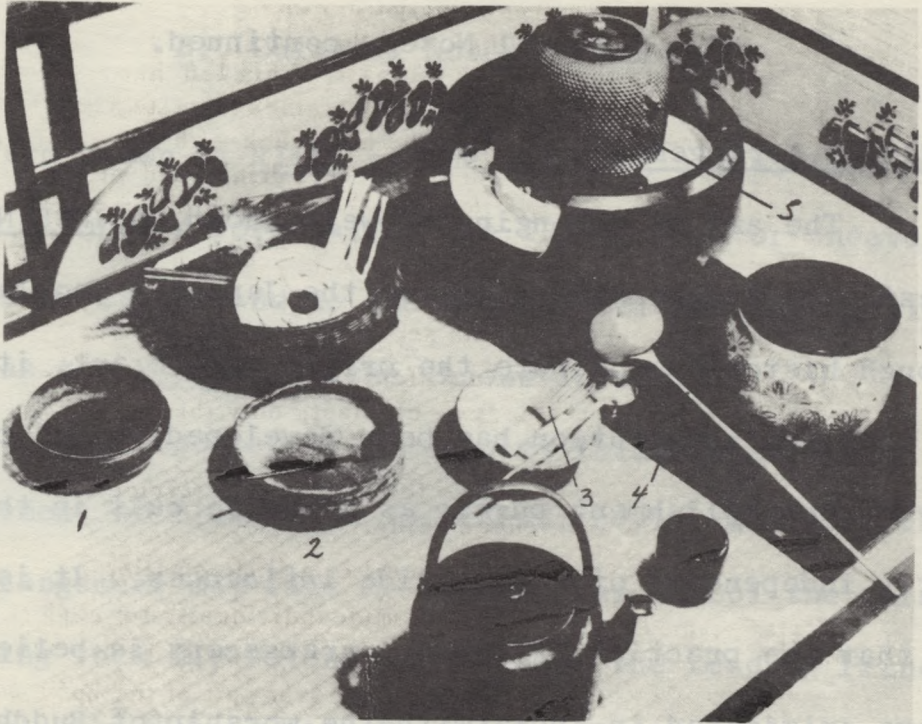
The traditional tea ceremony



Tea ceremony



野点
ノ ダチ



Utensils used in chanoyu.

- | | | | | |
|----|----|------------|---|------------------|
| 1. | 茶碗 | (chawan) | - | tea bowl |
| 2. | 茶入 | (chaire) | - | tea caddy |
| 3. | 茶筴 | (chasen) | - | bamboo tea whisk |
| 4. | 茶杓 | (chashaku) | - | bamboo spoon |
| 5. | 釜 | (kama) | - | kettle |

Lesson 150

E. Cultural Notes, continued.

2. Flower Arrangement

The art of arranging flowers known as IKEBANA is an aesthetic attainment unique to the Japanese people. Although historians dispute the origin of the art, it is true that the institution has been developed to its present stage of accomplishment purely as a native cult in this country independent of all outside influences. It is said that the practice of flower arrangement is believed to have originated in India with the worship of Buddha, before whose image it was the custom to offer flowers. Another record says that it was first practiced by Prince Shootoku Taishi (573-621), who through a vision instructed the art of flower arrangement to Ono-no-Imoko, who is regarded as the founder of the IKENOBODO school, at the Rokkakudoo Temple in Kyoto. Some people also believe that the small tearoom within the Ginkakuji or Silver Pavillion in Kyoto is the birthplace of the floral art in Japan.

Today there are more than 300 different schools of flower arrangement, which may be divided into two main branches, the formal and the natural. To the formal belongs

Lesson 150

E. Cultural Notes, continued.

that form known as RIKKA or the standing style, from which sprang a popular form called the TEN-CHI-JIN or "heaven-earth-man" style, and to the natural belongs that style knows as the NAGEIRE or the thrown-in style.

The fundamental principles followed in the arrangement of flowers in the formal style, whatever form the arrangement may take or to whatever school the person arranging them may belong are three: the Leading Principles (Heaven), the Subordinate Principle (Earth), and the Reconciling Principle (Man). Any flower arrangement which does not embody these principles is considered barren and dead.

Another important point consists in treating the flowers from three different aspects, according to the nature of the flower, the place in which it is to be put, and the shape of the vase.

In decorating the alcove with flowers, they must be arranged so as not to hide the hanging scroll. If the scroll shows mountain scenery, flowers which grow in marshes or by river banks should be selected, but if the

Lesson 150

E. Cultural Notes, continued.

scroll shows flowering plants, flowering branches should be chosen for the vase.



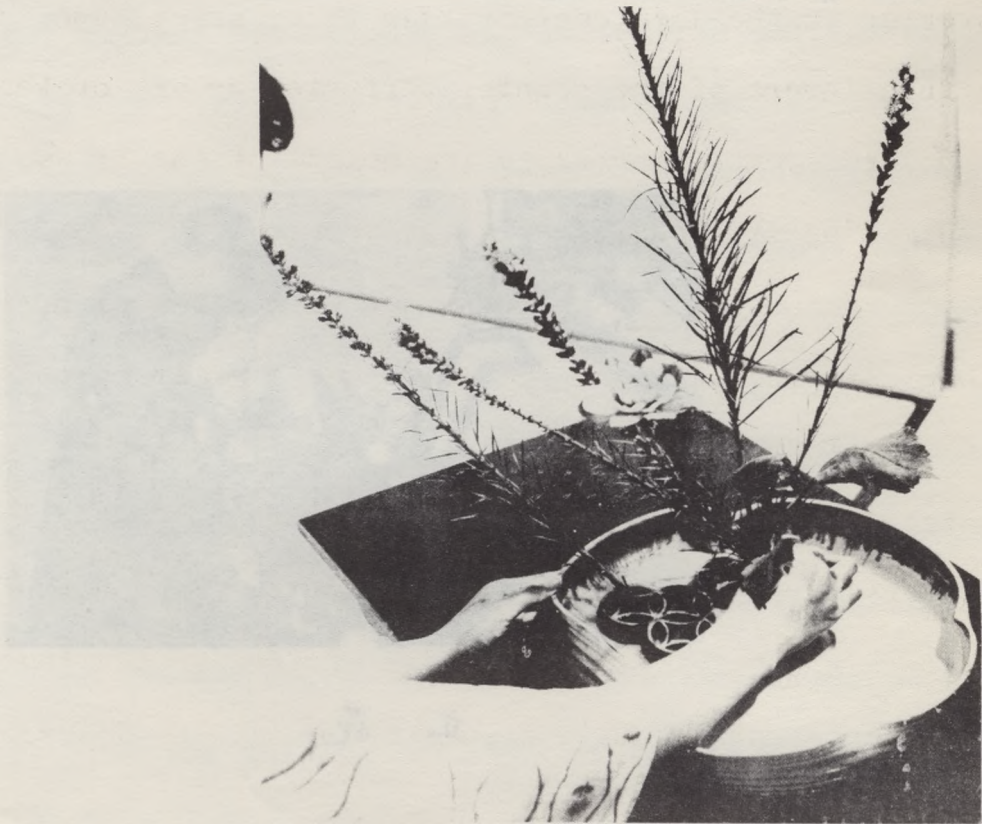
池坊流の立花



立花



Nageire Arrangement



Moribana Arrangement

Lesson 150

E. Cultural Notes, continued.

3. Bonsai

Bonsai is a product of the peculiar trend of the Japanese people to love nature and also to be fascinated by anything minute in size. Their love of nature made them wish to plant trees in pots so that their beauty can be appreciated within their rooms or garden.

The present art of making bonsai is said to have started in the 13th century. In these seven hundred years, nature lovers of the country perfected an art of keeping a hundred-year-old tree to the height of one or two feet, and making it look like a giant tree.

Looking at a pot planted with a few slender trees, about six inches high, one would see a great forest of huge trees before him. Bonsai is, in short, an art of reproducing natural plants and scenes in small potted areas. The size of bonsai varies, ranging from the very tiny ones of one or two inches in height to those of five or six feet. The value of a bonsai, however, is not judged by its size, but by the naturalness it presents.



A dwarfed camphor tree, center, and a group of 8-year-old zelkova trees.



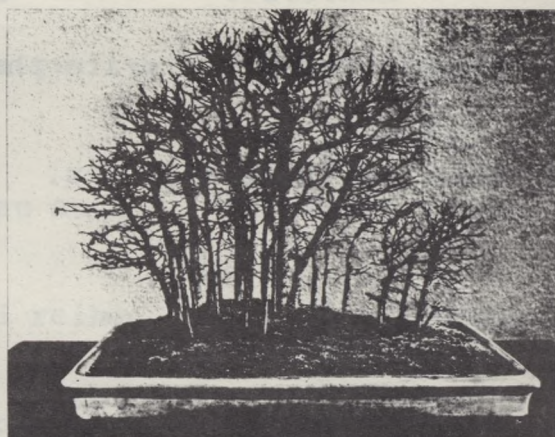
A 250-year-old juniper tree, 60 cm high, left, and a 20-year-old juniper tree, 20 cm high.



Holly trees, 50 years old and 50 cm high.



Holly trees, 45 years old and 25 cm high.



A group of zelkova trees, 35 years old and 35 cm high.



A dwarfed hawthorn, 60 years old and 45 cm high.



Pine trees, 80 years old and 55 cm high.

Lesson 150

F. Homework

1. Study the Narration thoroughly and memorize the vocabulary.
2. Read the Guide for Free Conversation and do the exercises given.
3. Learn to read and write the new Kanji.
4. Read the Cultural Notes.

Lesson 150

G. Word List

茶 道	chadoo	tea ceremony; tea cult
華 道	kadoo	art of flower arrangement
盆 栽	bonsai	potted plant
伝 統	dentoo	tradition
茶の湯	cha-no-yu	tea ceremony
道	michi	art; teaching
修 練する	shuuren suru	practice; train; drill
交際礼法	koosai reihoo	social etiquette; social code
修 得する	shuutoku suru	learn; acquire
茶 室	chashitsu	tea-ceremony room (house)
扶 茶	matcha	powdered tea
茶 を 立 てる	cha o tateru	make tea; fix tea
すすめる	susumeru	offer
作 法	sahoo	manners; etiquette
客	kyaku	guest
流 派	ryuuha	school
活 花	ikebana	flower arrangement

Lesson 150

G. Word List, continued.

草 花	kusabana	flowering plant; flower
花 器	kaki	flower vase
さ す	sasu	insert; put in
立 花	rikka	standing style arrangement
なげ入れ	nageire	thrown-in style
生 花	seika	natural flower
もり花	moribana	flower arranged in the basket (basin)
草 木	kusaki	trees and plants
鉢	hachi	pot
生 育 する	seiiku suru	grow; rain
培 養	baiyoo	cultivation
矯 姿	kyooshi	training of shape; correction of shape
持 続 する	jizoku suru	maintain; suppose
生 命	seimei	life
室 内	shitsunai	inside a room
観 賞 物	kanshoobutsu	object of admiration
進 出 する	shinshutsu suru	advance into; find one's way into
展 覧 会	tenrankai	exhibition; exhibit

Lesson 150

G. Word List, continued.

開催す

kaisai suru

hold; open

合衆国

gasshuukoku

U.S.A.

Lesson 151

A. Narration

外交

一九四五年八月十五日、日本はポツダム宣言を

受諾^{シエダク}して連合軍に降伏^{コウフク}し、連合軍総司令部（GHQ）の

管理^{カンリ}下に置かれた。この連合軍総司令部はアメリカを主体

としていたので、この間日本は政治、経済、教育など、あらゆる

面で、アメリカの強い影響^{エイキョウ}を受け、アメリカ式の民主化が

すすめられた。

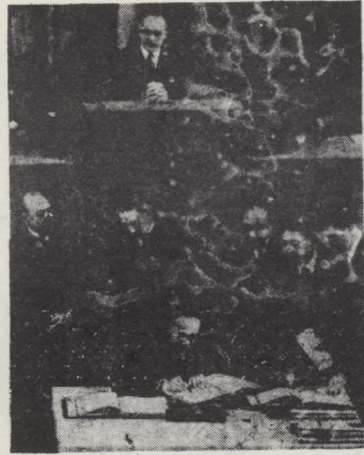
一九五二年四月二十八日、対日平和条約が発効^{ハツコウ}して

日本は独立を回復した。この平和条約調印の日

Lesson 151

A. Narration, continued.

日米安全保障条約（日米安保条約）^{ショウ}が締結^{タイ}され、翌年二月に



平和条約の調印
サンフランシスコのオペラハウスの会場で条約に
調印するわが国代表吉田茂、壇上はアリソン米国
務長官。（昭和26年9月4日）

行政協定が調印された。この

二条約は戦後の日米関係を基礎^{キソ}

づける大きな支柱^{キヤウ}となったのである。

これらの条約の外におもなものを二三あげて見ると、日米経済委員会^メ

日米通商条約、日米原子力協定、日米航空協定などがある。

日米航空協定は平和条約締結^{タイ}直後に結ばれたもので、日本側は

アメリカ西海岸のサンフランシスコ、ロスアンゼルスまでの乗り入れしか

認められない不平等^{フビョウドウ}なものだと言う。このため日本側は

Lesson 151

A. Narration, continued.

アメリカ大陸を横断^{オウダン}して、ニューヨーク、さらにはヨーロッパへの
航路開設を希望^{キボウ}し、アメリカ政府に協定改定を申し
入れ、一九六四年六月二十二日から交渉を開始した。そして
一九六六年遂にこの協定が改正され、同年十一月十二日
午前十時待望のニューヨーク乗り入れ第一番機が
羽田空港を飛び立ち、ニューヨークで初めて日の丸の翼^{ツバサ}が
お目見^{メミエ}得^エした。又一九六七年からさらにニューヨークから
ロンドンへの航路も開始する事になっている。

Lesson 151

B. Audio-Lingual Drill

日本語で次の質問に答えてください。

1. 日本は、何年に連合軍に降伏しましたか。
2. 何の^{カン}管理^カ下におかれましたか。
3. なぜアメリカ式の民主化がすすめられたのですか。
4. 対日平和条約が発効したのはいつですか。
5. 日米安保条約が締^{テイ}結されたのはいつですか。
6. その翌年二月に何が調印されましたか。
7. この二条約はどんな働きをしましたか。
8. これらの条約の外に、おもなものを二三あげてください。
9. 日米航空協定はいつ結ばれましたか。
10. この日米航空協定は、どんなものでしたか。
11. 日本側では、何を^キ希望していましたか。
12. 日米航空協定改定の交渉^{ショウ}が開始されたのはいつですか。
13. いつこの協定が改正されましたか。
14. ニューヨークに日の丸の翼^{ツバサ}がお目見^メ得^ミしたのはいつですか。
15. ニューヨークからロンドンへの航路が開始されるのはいつですか。

Lesson 151

C. Guide for Free Conversation and Exercise

1. Topics:

a. Talk about the following topics in Japanese with your classmates.

- (1) The U.S.-Japan Security Pact
- (2) The U.S.-Japan Air Agreement
- (3) Japan's surrender to Allied Forces

2. Exercise:

a. Interpretation Exercise

(1) Q: Was America the main constituent of GHQ?

A: はい、連合軍総司令部は アメリカを主体としていました。

(2) Q: While Japan was placed under the control of GHQ, what kind of influence did Japan receive?

A: 日本は 政治、経済、教育など あらゆる面で、アメリカの強い影^{エイ}響^{キョウ}を受けました。

(3) Q: When did Japan regain her independence?

A: 一九五二年四月二十八日、対日平和条約が
発効して、日本は 独立を回復しました。

Lesson 151

C. Guide for Free Conversation and Exercise, continued.

(4) Q: What kind of agreement was the first United States-Japan Air Agreement?

A: 日本側はアメリカ西海岸のサンフランシスコ、ロスアンゼルスまでの乗り入れしか認められない不平等なものだと言っていました。

(5) Q: What did Japan desire?

A: アメリカ大陸を横断して、ニューヨーク、さらにヨーロッパへの航路開設を希望しました。

Lesson 151

D. Exercises in Writing System

1. KANJI:

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
793 管 官	 竹	カン くだ	<u>KAN</u> : kuda: pipe; tube 管理 <u>kanri</u> : supervision
794 効	 力	コウ	<u>KOO</u> : effect 発効する <u>hakkoo suru</u> : to take effect; to become effective
795 委	 女	イ	<u>I</u> : entrusting; delegation 委員会 <u>iinkai</u> : committee
796 断	 斤	ダン た(つ) こと(わる)	<u>DAN</u> : ta(tsu): to cut off; to severe koto(waru): to refuse; to decline 横断する <u>oodan suru</u> : to cross; to cut across
797 希	 巾	キ	<u>KI</u> : rare; desire 希望 <u>kiboo</u> : hope; wish; desire

Lesson 151

D. Exercises in Writing System

1. KANJI

KANJI	Stroke Order & Radical	Reading	Meaning & Compounds
受	See Les 49	<u>ジュ</u> う(ける)	<u>JU</u> : u(keru): to receive 受諾する <u>judaku suru</u> : to accept
下	See Les 20	<u>カ</u> ゲ した しも さ(げる) く(だる) もと	<u>KA</u> : <u>GE</u> : shita: under shimo: below; lower reach sa(geru): to hand; to bring down ku(daru): to go down; to go down stream moto: under 管理下 <u>kanrika</u> : under the supervision of

Lesson 151

D. Exercises in Writing System, continued.

2. Exercises:

a. Write the underlined words in Kanji.

(1) 茶の は を

_____ するために出来たものですが、
ジュウレン

現在ではおもに女子の として

行なわれています。

(2) ^{ボン サイ}
盆栽は室内の _____ とした。
_{カン ショウ ブツ}

(3) 今日では薬によって セイメイ を

させる事が出来ます。

Lesson 151

D. Exercises in Writing System, continued.

b. Read the following sentences and give a reading for the underlined words in KATAKANA.

(1) 日本はポツダム宣言を受諾して

連合軍に降伏し、連合軍総司令部の
管理下におかれました。

(2) 私は自動車で米大陸を横断
する希望を持っています。

(3) 一九五二年四月二十八日、対日
平和条約が発効しました。

(4) 日米経済委員会。

(5) 日米安保条約。

Lesson 151

E. Cultural Notes

1. Foreign Policy of Japan

Under the conservative government which has been in power throughout most of the postwar period, the aim of Japanese foreign policy has been to secure prosperity and stability both at home and on international scenes.

To these ends, Japan directs its efforts in a three-fold role: as a member of the United Nations, as a member of the Free World, and as a member of the Asian community of nations.

As a member of the United Nations, Japan has pledged its wholehearted cooperation in strengthening the authority of the U. N. as the guardian of world peace.

As a member of the Free World, Japan has sought close relations of friendship with the free nations, with which it shares common political beliefs.

And, as a member of the Asian community of nations, Japan has attached special importance to maintaining good neighborly relations with other Asian countries.

Thus, while the problem of its defense may continue to be a matter of future discussions between the

Lesson 151

E. Cultural Notes, continued.

United States and Japan, Japan has been seeking to consolidate its economic ties with nearly all nations, a policy which contrasts dramatically with that of the prewar Japan.

2. Japan-United States Security Treaty

The first Japan-United States Security Treaty was signed at the same time as the Peace Treaty on September 8, 1951. It provided for the stationing of the United States land, air, and sea forces in or around Japan, to be used in the interest of preservation of international peace in the Far East, to defend Japan and, at the request of the Japanese Government, to put down internal riots fomented from abroad. The Treaty was signed for an indefinite period.

The Treaty did not require that the United States consult Japan before deploying military forces stationed in Japan and expressly denied Japan the right to lease bases to a third power. Many Japanese were dismayed by the expectations implicit in the Treaty that Japan would rearm, which were in direct contradiction to the previous American policy of disarming Japan.

The 1951 Treaty, which was implemented by

Lesson 151

E. Cultural Notes, continued.

subsequent administrative agreements, became a favorite target of the leftist opposition in the Diet, who represented it as symbolizing the submission of Japan to the United States. A number of provisions of the Treaty on implementing agreements were in fact vulnerable to criticism in Japan. These were the extraterritorial character of the status of American servicemen in Japan; the provision allowing the use of American troops to quell foreign-inspired riots; the absence of a time limit for the Treaty and of any explicit stipulations that Japan had to be consulted before American troops were deployed; and the provision that Japan could not enter into any military commitment with a third power while the Treaty remained in effect.

The New Treaty of Mutual Cooperation and Security was signed in Washington, D. C. on January 19, 1960. Unlike the 1951 Treaty, the 1960 Treaty provided for a ten-year limit for its operation, after which it can be revoked upon one year's notice by either party. The provision for the use of American troops in internal disturbances and

Lesson 151

E. Cultural Notes, continued.

the one which forbade any Japanese military agreement with third powers were omitted. The Treaty included general provisions on the further development of international cooperation and free institutions and on improved future economic cooperation.

The attack against renewal of the Treaty was launched by the Left-wing Socialist party and taken up by the Communists. It was favored by the mounting tensions of the cold war, which reached a climax in the agitation over the U-2 incident and the failure of the summit Paris Conference in the spring of 1960. Popular feeling was fanned by propaganda and diplomatic pressure exercised by the Soviet Union and Communist China which threatened dire consequences to Japan if it allowed the continuation of American bases on its soil.

Fear of nuclear war is another factor which works to the disadvantage of the United States in Japan and provides a major theme for the propaganda of the Communists and other anti-American elements. The only country ever subjected to nuclear bombardment, Japan has been in the

Lesson 151

E. Cultural Notes, continued.

forefront of international campaigns to stop nuclear testing. Popular anxiety over atomic fallout was aggravated by the injuries suffered by crew members of the fishing vessel Fukuryuu Maru during the United States atomic tests in the Marshall Islands in 1954.

Lesson 151

E. Cultural Notes, continued.

Treaties in Force

1 January 1965

Between the United States and Japan

1. Agricultural Commodities

2. Amami Islands

3. Atomic Energy

4. Aviation

5. Claims

Nuclear test, AWA MARU, etc.

6. Consuls

7. Defense

8. Economic and Technical Aids

9. Education

10. Extradition

11. Finance

12. Fisheries

13. Investment Guaranties

14. Maritime Matters

15. Technical Mission

16. Narcotic drugs

Lesson 151

E. Cultural Notes, continued.

17. Patents

18. Postal matters

19. Property

Payment of damage caused by United States aircraft.
Perpetual lease.

20. Publication

21. Satellites

22. Shellfish

23. Smuggling

24. Taxation

25. Trade and commerce

26. Visas

Lesson 151

F. Homework

1. Study the Narration thoroughly and memorize the vocabulary.
2. Read the Guide for Free Conversation and do the exercises given.
3. Learn to read and write the new Kanji.
4. Read the Cultural Notes.

Lesson 151

G. Word List

受諾す	judaku suru	accept; agree to
降伏す	koofuku suru	surrender
連合軍	rengoogun	allied forces
総司令部	soo-shireibu	general headquarters
管理下	kanri-ka	under the control of
主体	shutai	main constituent; subject
面	men	aspect; phase
対日	tainichi	for Japan; with Japan
翌年	yokunen	following year; next year
発効す	hakkoo suru	become effective; take effect
独立	dokuritsu	independence
調印(す)	chooin(suru)	signing (affix one's seal; sign)
日米安全保障条約	Nichibei anzen hoshoo jooyaku	U. S.-Japan Security Pact
安保条約	ampo jooyaku	Security Pact
行政協定	gyoosei kyootai	administrative agreement
締結す	teiketsu suru	conclude
日米	Nichibei	U. S. and Japan

Lesson 151

G. Word List, continued.

基礎づける	kisozukeru	lay foundation for
支柱	shichuu	support
通商条約	tsuushoo jooyaku	commercial treaty
原子力協定	genshi ryoku kyootei	atomic energy agree- ment
航空協定	kookuu kyootei	Aviation Pact (air agreement)
日米経済委員会	Nichibei Keizai Iinkai	U. S.-Japan economic committee
直後	chokugo	immediately after
結ぶ	musubu	conclude
日本側	Nippon-gawa	Japan side
乗入れ	nori-ire	ride in; fly into
不平等な	fubyoodoo na	unfair; discrim- inatory
横断する	oodan suru	cross; go across
航路	kooro	route; course
希望する	kiboo suru	hope; desire
改定	kaitei	reform
申し入れ	mooshi-ire	offer; proposal
開始する	kaishi suru	begin; commence; open

Lesson 151

G. Word List, continued.

改正する	kaisei suru	to revise, amend
同年	doonen	the same year
待望の	taiboo no	long waited
第一番機	dai-ichiban-ki	the first plane
飛び立つ	tobitatsu	to start out
日の丸	hi-no-maru	rising sun (flag)
翼	tsubasa	wing
お目見得する	omemie suru	to make debut, appear